Vnum hoc gestit

A Method, or briefe instruction; verie profitable and *speedy, for the reading and* vnderstanding of the old and new Testament.

(***)

The one expounding the other according to the sence and meaning of our Lord and Sauiour *Iesus Christ*.

Veritas

Blessed is that man whose delight is in the law of the Lord, and in his law doth exercise himselfe both day and night. *Psalm.* 1. 2.

1. *He shall be like a tree planted*, &c.
2. *His leafe shall not weither*, &c.
3. *Whatsoeuer he dooth shall prosper.*

LONDON.
Imprinted by *T. Orwin.* for *W.* Holme. 1590.

Ne ignorata damnetur:

Vitam *ornat* *docendo:* *Doctrinam* *Ornat* *Viuendo:*

Memento Mori.

Consule.

Iesu esto mihi
Iesus.

Teipsum

Iusiurandum

Serua.

Pramunitus Pramunitus.

To *Theophilus* the vnfeyned louer of Ieſus Chriſt. *Act.*1,1. and
To *Lydia* his wife, the painefull inſtructer of her houſhold. *Act.*16.15.

THE euill of ignorance, how great a ſinne it is not rightlie to knowe God, the common courſe of all Creatures in their order, doo partlie teach, that by endeauour we may in knowledge excell them, ſeeing by nature they excell vs. And for experience, if the ſoules and conſciences of ignorant men were ſet open but one houre to the world, it would be a world and a warning for euer, to ſee their deſolation, their feare, their ſorrowe and reſolute condemning of themſelues to that place of perdition of bodie and ſoule prepared for the diuell and for them: not knowing which way to winde out, beeing brought in by Ariadnes thread, or rather by a corruptible ſeed, that although the light ſhineth in the darkenes of their hearts, yet they cannot comprehend it: becauſe they eyther diſpiſe or neglect the knowledge of their Creator, which

it

is not to be known to any, but by the knowledge of the holie Scriptures. What Father or Mother would not sigh, and sowne for hartie sorrowe to see their Children preparing themselues to hell: what Master so vnmercifull that would not pittie to see their seruants hearts bleeding for sorrow? *And what* Pastor *would not willinglie resigne all to redeeme one of his charge, although all the rest were saued? Beholde then how carefull ought* Parents *to bee in teaching their Children the instruction of the Lord? and how watchfull euerie* Pastor *to giue them their meate in due season. The Diuell hath receiued many into his Kingdome by ignorance of the Scriptures; and hee seeth it is the way to enlarge it: therefore he laboreth bodilie & Ghostly, night and day, by craft and by crueltie, to holde men in that miserable thrall of darkenes; how necessarie the knowledge of holy Scriptures is for all people to comfort themselues, and to confirme o-ther many places doo testifie. Leu. 19, 17. Deu. 3. 12. 13. 2. King 23, 2, 3. Neh. 8, 2. Psal. 1, 1. 2. 3. Prou. 1, 1. 2, & 8. 19, 2. 29, 18. 1. Cor. 14, 20. Gal. 6, 1. 1. Thes. 5. 14. 1. Tim. 2, 4. 2. Tim. 2, 24. 25. 26. Heb. 3. 13. Iam. 5, 19. 20. 1. Pet. 3, 15. 16. Beware of false Prophets Matth. 7, 15. Trie all things and keepe that which is good.* 1. Thes.

1. Thess. 5, 21. But how can these things be performed without the knowledge of holy Scriptures? How shall a seruant do the will of his Master, when he knoweth it not? How shall a sonne rightlie obey his Father, wherein he is not taught? And how much lesse shall the Master the seruant, the Father or the Sonne be seruiceable to the Lord and Father of all things, or by obedience please him whom his will is not knowne by his word; who in deede is to be serued and obeyed according to the line and leuell thereof, and not according to mans fleshlie inuention or worldlie reason.

Obiection.

Yet for all this many obiect and lay for themselues that the studie of Gods word dooth onelie appertaine to Diuines and men that are not busied with the affaires and cares of this world.

Alas they are altogether deceaued by Sathan who worketh in them that bee ill, alwaies to double their ill by preferring ignorance before knowledge: carnall things before spirituall, and earthlie before Heauenlie. But Parents must needes haue the knowledge of Scriptures to teach their Children. Gen. 18, 18. 19. Exod. 12,

26.27.13,8.9.10. Deu.4,9.10. Psal.78,5.&c. And it is also the duetie of euerie householder to instruct their families Gen.18,18.19. Act. 10,2.16,14.15. Romans.15,5. Colloss. 4.15. Phil.2.

Obiect.

Some doo holde themselues well excused as touching this account, by hard trauaile and paines taking in their vocation and calling.

Obiect.

Some by catechising in little Bookes, some by their worshipfull and honorable offices in the common weale, and some by frequenting Sermons earlie and late.

Obiect.

Some doo thinke themselues well exercised, and their time well spent in examining & searching other mens Bookes for faults and errours, thereby to get praise and profit: if they finde none, then they hew and strike fiercely at their manners and conuersations, alwaies bearing armour defensiue to defend their owne euill; and armes offensiue to assaile the good

good manners of others, whiles they should bee occupied in searching their owne errors and faults by the holy Scriptures.

Obiection.

Some doo spend the remainder of their liues in *Enuie* and *Arrogancie* enterprising impression against *impression*, Bookes, against *Bookes*, Sermon against *Sermon*.

And thus they bring some to neglect the studie of the sacred Bible: some to doubt of the trueth and dignitie thereof, and some to hate or to despise the professors of the same. If these Calumniators *and busie bodies were as readie to put in practise their preaching, as they be to followe after a fault in their liuing, there should be no such neede of* Prisons *for Malefactors, of* Bridewells *for Libellers, nor of* Hatchets *for traitors.*

Obiect.

Another sort there is (in their kinde worse then all these) who by their learning doe disswade the vnlearned from that study and order of reading the Bible which is prescribed priuatlie and publiquelie

liquelie by a man whose life is vnrebukeable, whose learning counteruaileth the best learned: whose good will to all men hath been published in his Preaching freelie, whose vndeserued and vnanswerable paynes hath beene set foorth by Printing, and whose godlie zeale and care doth plainelie appeare in those whom he hath taught in the knowledge of Gods most holie word, who are in deed as testimonies of his truth & infallible arguméts to proue the experience of his *Method*, & order of teaching, (which many ignorant men doo controule secretly) to be principall. And what should I say more, I doubt not of mildenesse of constancie, and of the vertue of Gods holy spirit in him, so as he may liue bouldlie euen at the faces of his aduersaries, still prospering in Gods busines, and verie well in his owne: In the meane time he is honored among them that bee honored, that fortune abateth without fault; and hee is ashamed among them that bee ashamed, that fortune enhaunceth without merit; honorable honour resteth not in the dignitie that men haue, but in the good workes whereby they deserue.

Herein

Herein I commend not the best, the worst are not tollerable. There is no more comparison betwixt the Arke *and the* Tabernacle, *than is betweene* Gods word *&* worldly welth: *the getting, the keeping and the spending of the one is sin, and the seeking of the other is not finding: without the diligent reading of the old & new Testament.* Rethorick *is good, I graunt you, to perswade:* Astronomie *is fit to know the course of the Starres.* Geometrie *is profitable to measure the Land.* Musick *is necessarie to recreate:* Philosophie *to take away the terror of death. These and the rest, be they neuer so good, so fit, so profitable, and so necessarie: yet they are all but as dimme Starres, in respect of Diuinitie. The* Phrigian *Harmonie mooued to the Calendes, maketh a great noyse: but being mooued to* Apollo, *is still calme and quiet.* Hiarchion *hearing* Ruphinus *blowe on his Pipe, would neuer after play on his flute, the* Thrush *although hauing manie good notes, will not sing in the companie of the* Nightingall. *Euen so, let all the world hold their peace, sit downe and heare Diuinitie. It is like the* Piller *of fire by night, and a* cloudie piller *by day: to conduct the children of* Abraham *through the wast wildernesse of this world, to that spirituall and euerlasting kingdome of* Canaan:

from

from this miserable Mesapotamia, and out of the bondage of sinfull flesh, to a Gall aneyting the ties of the faithfull, that they may flie and auoide that foule spirite Asmodeus. To a Starre, leading all wise men to the true worship of Iesus Christ: and it is a law to controle vs, a sheelde to defend vs, and a light to teach vs.

Seing then it hath so manie good vses, how can we be without the knowledge hereof.

Seing our iourney & voyage is so dangerous, and we such vnskilfull trauailers: how shall we misse so good a guid?

Seing wee are all ouerwhelmed with a cloud of darkenesse and ignorance: how can we want such a skilfull Schoolemaster?

And seeing we haue all sorts of enemies hindering vs, & we our selues so vnfurnished, how shall wee bee able to stand, not hauing on the whole armor of God? How shall we quench the fierie darts of the diuell? and what shall I say more? O that my mouth could cause my words to mount ouer all the world, for to make such a deepe impression in the hearts of all men, that neither things absent, present or to come in the losse of liberty, liuing, or life should make them to start one iot from the Christian delight, the holie and Heauenlie exercise of Gods word.

Many, no doubt, would more willinglie giue themselues

mselues to this godlie labor, seemed not the
ble so great and tedious.

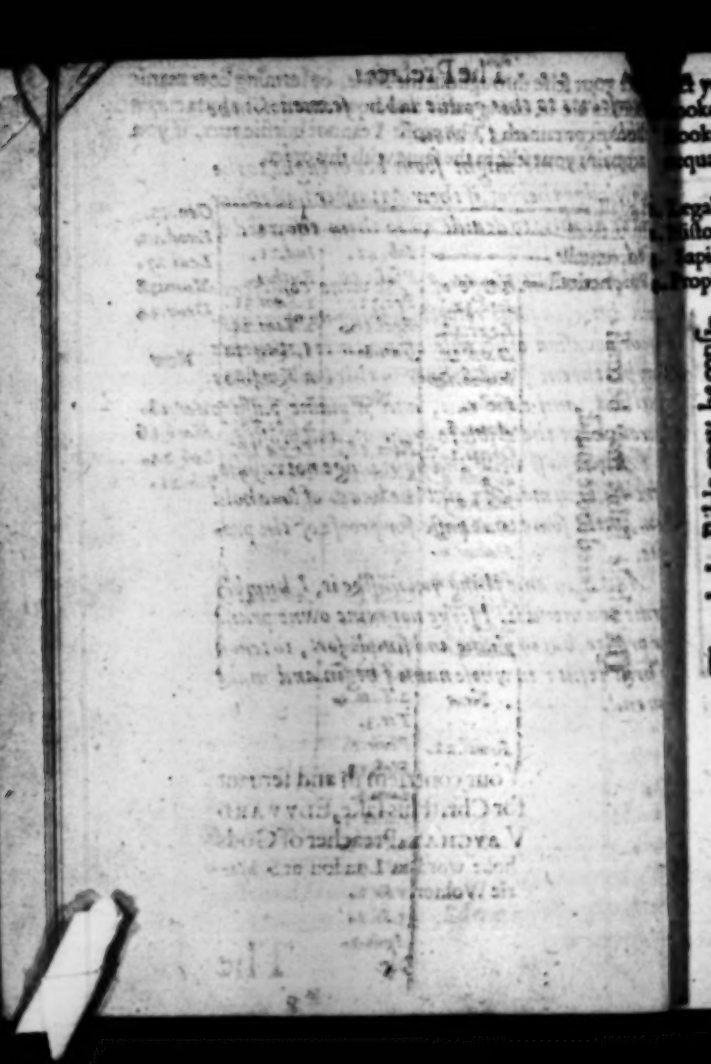
And manie might soone bee brought to the
wledge thereof, if their Minister had either
l or abilitie to deuide vnto them the word of
d aright.

For the discharge of mine owne conscience
l dutie, in some respect, hauing no opertuni-
or occasion otherwise offered mee to benefite
y brethren: I will deliuer in this booke a short
thod, and easie rule, and a plaine passage
roughout the Bible to great vse and profite.

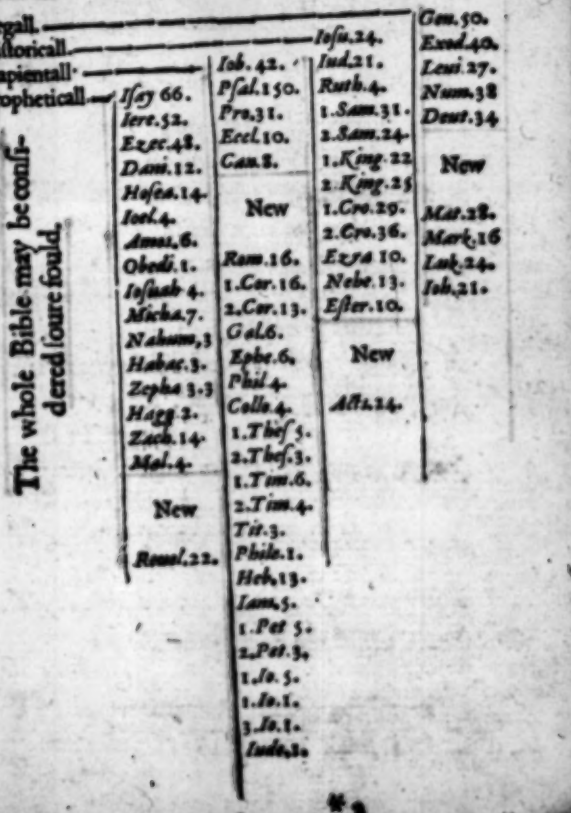
At the first veiw and sight iudge not rashlie,
christian modestie and the bands of loue hold
u, vntill some time passe for proofe of the pro-
e.

And if in anie thing you mislike it, I humbly
aie you mend it: I seeke not mine owne praise
profite, but in plaine and simple sort, to teach
Christ Iesus: in whose name I begin and make
end.

Your contrieman and seruant for Christ his sake, EDVVARD VAVGHAN, Preacher of Gods holie word in London at S. Matie Woolnot.



t your selfe throughout the Bible, by learning how manie ookes are in euerie part: and howe manie Chapters euerie ooke containeth: The profit I cannot briefliе vtter, if you quaint your selfe in the same with this order.



The Contents or ſumme of the firſt part.

THe firſt part is called *Legall*, becauſe it chieflie containeth the law and ſtatutes of God the Creator to all his Creatures: in this order giuen.

To things not hauing life, as the Element, the *Earth*, the *Sea*, &c. Gen. 1. 11, 12, 13, 14, 15, 16.

To things hauing life, as *Foules*, *Fiſhes*, *Beaſts*, &c. 14, 25.

To *Adam* before his fall, & after, *Gen.* 2, 15, 16. 3. 15, 17, 19.

To his poſteritie, in two *Tables* of ſtone written by the finger of GOD. *Exod.* 19, 20, 34.

To the ſanctified members of Chriſt, in the fleſhlie *Tables* of their hearts. 1. *Cor.* 3, 3.

The Contents or ſumme of the ſecond part.

THe ſecond part is called *Hiſtoricall*, for that therein is principallie ſette foorth manie and ſinguler examples of Gods mightie power, in protecting the lot of his inheritance; who, notwithſtanding *Sathan* and the world craftelie and cruellie reſiſteth: yet by a few ſimple men, and of no reputation, hee repleniſhed all the world with the ſweete ſound of Ieſus Chriſt his ſonne: and ouerthrew their Conſpiracies, their Trecheries, their crueltie and outrage. In theſe Stories he hath left perfect notice to all the world, that hee neuer ſuffered them that truſted in him to periſh: nor

ſuch

such as delighted in their owne Armes to preuaile. Besides, he hath in these notable Actions and Stories, as it were registred a perpetuall memorie to the Church: that the Crosse is ordeined as an inseparable companion to a good Christian, which nevertheless, is turned in short time, to endles and vnspeakeable ioye: for so is the will of God.

The

The Contents or Summe of the third part.

THe third parte, which is *Sapientiall*, cõprehendeth matter of great doctrine concerning true Religion & holynes of life: it doth allure the hearts of men to the diligent reading of Gods word, which is left as most precious Iewels to the Church. It describeth the detestable vanities of this worlde, that men should not be addicted to anie thing in the same; but rather enflamed with the desire of heauenly life & blisse in Christ. It sheweth forth by many sweet & pleasant *Allegories*, similitudes, parables, and comparisons, the perfect loue of Iesus Christ in the creation and redemption. It teacheth vs to tread in the steps and pathes of the true Church, whose affections are enflamed with pure bountie & loue of the *Messiah*, who is become ours, by taking our nature vpon him, and by accomplishing al things necessarie to our Saluation and Redemption.

The

The Contents, or somme of the fourth part.

The 4. part, which is Propheticall, interpreteth the lawe contained briefflie in two Tables. It foretelleth manie notable things touching the promise of the Messiah, his office, his kingdom, the fauor of God towards his Church, and the perswasion that is vsed with *Iaphet* to dwell in the house of *Sem* as God had said vnto *Noah*. It directeth all men to the assurance of Gods eternall prouidence, by the consideration of things present, past, and to come; whereof the Prophets are plentifull.

By obseruing this order, you shall be able to iudge neerelie where euerie matter that commeth in your hearing doth lie in the Bible, or what scripture soeuer you shal read elsewhere. For all things profitable to our instruction and saluation is contained in the foure parts before recited: therefore marke how they are distinguished.

First, learne how the whole is diuided into 9. *Periods*, or stories. Secondlie, where euerie *Period* or storie doo begin and end in the Bible. Thirdlie, that you learne to say some

thing as the holy Ghost vttereth concerning the *Creation* in Gen. 1, 2, 3, 4. *The Flood* Gen. 7, 8. *The Promise*, Gen. 12. *The giuing of the law*, Exod. 19, 20. *The going out of Ægypt*, Exod. 12, 13, 14. *Their entrance into Canaan*, Iosua 1, 2, 3. *Their possession*, 14, 15, 16, 17, 18, 19. *The first King*, 1. Sam. 9, 10. *The Captiuitie*, the booke of *Daniel*, 1, 2, 3, 4, 5, 6, 7, 8. *Their libertie in Christ*, Matth. 1, 2, 27, 28. The continuance of euerie period or storie I haue laid downe at the end of euerie one such. Be sure to obserue this order.

1. From the *Creation* to the *Flood* Gen. 1. to Gen. 7. a storie of 1656. yeares.

2. From the *Flood* to the promise first to *Abram* Gen. 8. to Gen. 12. a storie of 427. yeares.

3. From the *Promise* made to *Abram* to the giuing of the lawe Gen. 12. to Exod. 19. a storie of 430. yeares.

4. From *their going out of Ægypt* to their entrance into *Canaan* Exod. 12. to Iosua 3. a storie of 40. yeares.

5. From

From their *entrance into Cannan* to their *quiet possession. Iosua 1*, to *Iudges 1*, a Storie of 7. yeares.

From their *quiet possession* to *Saule their first King. Iudg. 1.* to the *1. Sam. 1*, a Storie of 450. yeares.

From *Saule their first King*, to the *Captivitie. 1. Sam.* to *Nehemiah*, a Storie of 490. yeares.

From their *captivitie* to their *libertie*, these bookes, *Nehemiah, Ezra, Hester*: a Storie of 70. yeares.

From their *libertie* vnto *Christ* the euerlasting libertie: the booke of *Daniel* a Storie of 490. yeares.

These things being well & perfectly setled in your minde, then consider *what is contained in euerie Period* particularly, I meane what the Argument or Summe of euerie such Storie is: whereby you shall see whereupon the *Bible* doth depend, what *Religion* was in euerie Age, the *cause of the alteration*;

on: which you must doo aduisedly in this order.

1. Period.

In euerie Period *marke what is saide of* God the Creator *in this order.*

The *Creator* called himselfe in the Hebrue tongue *Iehouah*, whom in our language we cal *God*, *Gen.1,1. Deu.6.4.* It is a name of wonderfull weight & vnsearchable consideration, and yet not answerable to the greatnes of his Maiestie, in respect of his deuine person and godly essence. It conteineth fiue *vowells*, which are the ground and perfection of all languages: for, as without the same no tongue can be distinct or vnderstood, so without the true knowledge and loue of his eternall Maiestie, no man can speake vnto him rightly: all will be but babling, or as though hee vnderstood it not. This name hath in it also 2. *h. h.* which in all languages are nothing els but aspiratiõs or breathings, thereby making vp the number of 7 letters, being the full number of the Sabaoth, alluding to this saying, *From him wee haue our breathing, in him we liue, moue, and haue our being.* For we are his generation. *Act. 17.28.*

And

And also to teach that the praising of God is a part of the sanctification of the Sabaoth, without the which, no soule hath rest or peace with God.

Iehouah our God.

Marke the force of this word *Our:* It is not attributed to the Father, nor to the holie Ghost, but directly to the Sonne of the Father, who is become *ours* & we his, *Cant. 2, 16.* by taking our nature vpon him.

For the vse and interest of all his Creatures, together with the worke of redemption, he hath left this exercise for euer in his Sanctuarie, saying;

Praise me the eternall God: which is the signification of this holy name *Iehouah*, assuring vs also thereby of his æternall favor, in whom is no shadow of change: for *what he was, the same he is, and will be to come.*

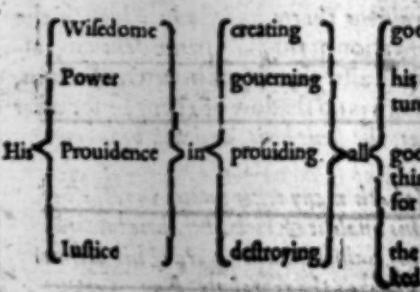
He hath many other names in respect of his qualitie & rich liberalitie towards his Saints, and in regard of his justice towards the reprobate. As

Pahmoni, Michael, &c. Of the same number of letters, but of three vowels, pointing closely to the vnitie of the *Trinitie*. The one signifieth that he numbreth & finisheth the liuings and liues of al men, that he weigheth all mens words and workes in a ballance or waight of the Sanctuarie, that he diuideth and giueth how he wil, and to whom it pleaseth him. *Dan.5.26,27,28.*

Michael signifieth verie God, and sheweth that there is no other: he is God alone. *Michael* is only thrise repeated in Scripture, Dan.10.21. Dan.12.1. Iudg.1.9. *There is no Angell of that name.*

Dan.10.3. Iudg.9. Rev.12.7.

Wherein we are to consider 4.things.



In

In euerie storie or *Period* you shall see these particulars, which will further your purpose, and put you in mind of diuers other such like concerning GOD: whereby you shall bee perfect in that accompt, which is the first and principall poynt required of euerie Christian. Then obserue whersoeuer you reade, what is spoken of GOD, whether he be

3. in one { *Gen.* 1.26,27.18.2,3,9,10.13.16 17,20,21,22,23,26,27. *Ioh.* 10. 30. 1. Timo. 3,16. Ephe. 4,5.6.

Or 1. in 3. distinct { *Father.* Gene. 1.1,2,3. Matt. 3.16,17. / *Sonne.* Gen. 1,3. Mat. 3.16. / *Holie Ghost.* Gen. 1.2. Matt. 3,16.

The Argument or sowme of this first Period.

Reade Gen. the 5. there you shall see *10. holie Fathers*, which I haue laid downe in

their order, in whom the Church of GOD ſtood, who as skilfull Muſitians, did ſweetly ſing one ſong, making a heauenlie ſound ouer all the world, whoſe liues were ended at the flood, whoſe holie Religion hath ende with the fire, the reward of whoſe labours hath eternall memorie with GOD and his Angells, which are theſe that followe, with their ſignifications and yeares.

Fathers.	*Significations.*	Yeares.	
Adam	earthlie.	930	*Gen.5.5,*
Seth	ſeiled.	912	8,
Enos	ſorowfull.	905	11,
Kenan	godly repentance.	910	14,
Mahalael	praiſe God.	895	17,
Iared	the lowly.	962	20,
Henoch	the Sabaoth keeper.	365	24,
Methuſelah	long life.	969	27,
Lamech	heart wounded.	777	33.
Noah.	the comforter.	950	*Gen.9.29*

This number of *10. Fathers*, wherin God hath meaſured his *Church*, ſerueth very neceſſarily to expound hard ſentēces in ſcripture of the ſame nūber. But you muſt marke that *10.* ſometimes ſtandeth in good part, as in Tithes, *Leui.27.32. Nu.18.25,26,27,28.*

In

In the 10. moneth the flood abated *Gen. 8. 5.* God would haue ſpared manie thouſands for 10. ſake, *Gen. 18. 42. &c.* Sometimes 10. is taken in accompt of euill, as *Numb. 14. 22. Eſai. 5. 10.* Againe, *10. hornes* of the Beaſt which *Daniel* ſaw, ſignifieth 10. wicked perſecuting Kings, *Dan. 7. 24.* The Pope hath 10. ſtatelie Kingdomes to aſsiſt him, *Reuel. 13. 1.* Thus muſt you compare one 10. with another as you reade.

Now marke brieflie the ſtorie of euerie Father particularlie, in the which you may, by compariſon, expound other places of like qualitie in Scriptures.

A *Dam*, his originall or kinred was the red earth of *Moriah*, nere the garden of *Eden* a mount in *Ieruſalem*.

Where *Iſaac* was offered, as a figure of Chriſt the holie of holieſt. *Gen. 22 2.*

Where *Sem*, or *Melchiſidech* dwelt, which place was called *Salem*, but vppon *Iſaac* his offering, it was called *Ieruſalem*. *Gen. 14. 18.*

Where *Noahs* Arke reſted in the threſhing place of *Araunah* the *Iebuſite*. *2. Sam. 24. 16, 17, 18, 20 25.*

Where *Salomon* was commanded to build the

the Temple. 2. Chro. 3. 1.

Where was the Oratorie of God, the law and the ſpirit.

Where Chriſt in the fulnes of time died, as a high *Sacrificer*.

Marke euerie Moriah as you reade, and conferre one with another by particular queſtions.

Adam was in ſoule a Saint for wiſedome and will.

So are all his poſteritie in Chriſt.

He was a *King*, a *Prophet*, and a *Sacrificer*.

So was Chriſt.

And it is certain that he beleeued the promiſe concerning Chriſt, in whoſe commemoration he offered continuall ſacrifice, the which was conſumed by fire from heauen in the allowance thereof, as was the ſacrifice of *Abram*, &c. in the time of the Lawe. In the aſſurance whereof he named his wife *Heua*, that is to ſay, *life*. And he called his Sonne *Seth*, *ſetled* or *perſwaded* in Chriſt. Hee brought vp his Sonnes *Abel* and *Cain* in the ſame profeſſion.

By faith Abel *offered a greater ſacrifice than* Cain, *by the which he obtained witneſſe that*

that he was righteous, God testifying of his gifts. Heb. 11. 4.

God cloathed *Adam* & his wife with the skinnes of those beasts which hee had sacrificed.

The first promise concerning *Christ.*

When God had *chastened the woman* and *cursed the serpent.* He said vnto *Adam, The seed of the woman shall bruse the serpents head. Gen. 3. 15.*

He liued with *Methusalah* to instruct him in this promise, and in the right vse thereof 243. yeares as in *Gen. 5. 25, 26, 27, 32. 6. 6. 11. 10, 11.*

He was skilfull in all Sciences the first day, and 30. yeare of age, by the vse of nature as men are now.

So was Christ at the end of Daniels *last weeke 9, when he was baptized* Lu. 3. 23.

And it must needes stand by manie arguments and plaine narrations, that he fell the the same day of his creation.

His

His Wife was a goodlie, faire, and beautifull Queene.

So is the Wife of Christ, the Church, all glorious, and there is no spot within her.

Thus by particular obseruations, you may make your comparison fit with other places of the same sense out of the olde or new.

Read { *Mat.19.4,5,6.*
Mark 10.3,4,5,&c.
Christ comes of Adam, *Rom.5.1.*
1.Cor.15.
A comparison betweene Christ and Adam. *1.Tim.2.Reuel.12.*

SEth was the 3. sonne of *Adam*, begotten in the likenes of his Father, when hee was 130. yeare olde. All the world is bound to take instruction of him, to be setled in Christ the Rocke. All places of Scripture that import the Rocke Christ, setled faith and constancie may be reduced vnto this.

The number 130. in which he was begotten, serueth verie well to remember you of al places of the same number in scripture. As

Terah

Terah begat *Abram*, a newe Stablisher of Religion when he was 130. yeare olde.

Iacob came to *Ægipt*, a Reuiuer of Religion when he was 130. yeare olde.

You shall reade seldome, or but once, in Luk. 3. 38. *of* Seth *in the New Testament.*

ENos was verie zealous and sorrowfull for the corruption of Religion and good manners, which was like to ensue vppon the marriage of the sonnes of GOD with the daughters of men, who regarded beautie and worldlie preferment, rather than the promises of life and euerlasting glorie, by seruing and praising God in true Religion.

To this you may referre the zeale of Moses, Elias, Paule, Iohn, &c. *who wept for the people that sinned, and desired rather to be razed out of the booke of life, than that so manie thousands should perish in the wrath of the Lord.*

To this you may referre all vnequall and inordinate mariages, and the inconueniences that commeth thereof.

Kenan

Enan had sorowfulnes and withall godlie repentance, furnished with a care of amendment of life.

To this you may reduce all penitent sinners, as Dauid, Peter, *&c.*

Mahalael had a name verie answerable to that acceptable Sacrifice which the Creator imposed vppon his creation, according to the signification of his owne name: both which I haue told you.

To this may be reduced all places of thanksgiuing and praising of God.

So *Leah* named her fourth sonne, *Iudah*, signifying, *praise the Lord*. This ought to be imitated of all men throughout the course of Religion and trade of life. *Psal.47.* The reason why, is shewed *Psal.19.102,105.*

Iared had the vertues of his forefathers, which induced him to great humilitie and lowlines.

To

To this you may referre all such like places, how God exalteth the lowlie and meeke. As

Joseph out of the pit of slyme, to be Lord and ruler in all the Land of *Ægipt.*

Dauid a poore simple Shepheard, to be a renowmed king ouer his inheritance, and *Daniel* & *Peter*, *&c.*

This must needes call you to remember the proud and their ouerthrow vpon the dunghill.

HEnoch walked with God in holie life, he was a man wholly dedicated to the Lord by his name & in the trade of his life, wherin was seene his fathers zeale and sound Religion in bringing him vp meete for the seruice of the great God, as *Abram* did *Isaac*, as *Anna* did *Samuel*, *&c.*

He was faithfull. Read *Hebr:* 11.5.

He was a Prophet. Iude. 1.14,15.

He

He is the seauenth from *Adam*, his yeares are agreeable with the number of the Sabaoth, putting all men in minde of the sixe dayes creation, and the seauenth dayes Rest or redemption. Seauen is an holy and an infinite number importing grace & peace by *Iesus Christ*. *Leuiticus*. 25. 8, 9, 10, 11. Seuen eyes in the *Reuelation* signifieth Gods seuenfolde & incomprehensible wisedome and prouidence.

The number of 7. *is also taken, manie times, for a time certaine, and ceasing in euill part, as* Nabuchadnezzar *was a beast 7 yeres & no longer. The* Tabernacle *was 7. moneths in building, and no longer.*

Sometimes 7. is in good part, and for a certeine time ceasing, as the Land of *Canaan* was 7 yeres in conquering.

All notable actions were done in the equall number of 7. from *Moses* to Christ his death by 7. seatiens. Seuen fifties for the glorie of *Iosephs* house. Seuen seuenties for the house of *Iudah*. Seuen tennes for the cap-

captiuitie. Seuen seuenties to Christ.

Thus you shal make vse of seuen in all actions throughout the holie Bible.

The holie seruants of God, as a rare iewell to behold, were borne in the equall number of 7. As

Henoch the 7. from *Adam*.

Heber the 7. from *Henoch*.

Isaak the 7. from *Heber*.

Moses the 7. from *Abraham*.

Iosua the 7. from *Ioseph*.

Ioram the 7. from *Dauid*.

Methuselah hauing all the vertues and blessings of his forefathers, after his death shal haue this memorie, which his name did teach him by the signification thereof. As *Adam* liued 249. yeres to instruct him, so he liued with *Sem* to teach him 98. yeres.

Applie this to the faithfull, as a reward of their labours in Christ.

His age was an exact number or rule of the Flood, the waters could not drowne the world while he lived.

The like may be said of Lot, *that fire could not fall upon* Sodome, *until he was entered into* Zoar.

LAmech he was outwardlie afflicted by men, & inwardlie afflicted in conscience by the diuell: he was a Prophet, for he spake of things manie hundred yeares past, and of the comfort that should fall out by *Noah*. *Gen.5.28.29.*

A fit resemblance of the Church.

NOah found grace and fauour in the sight of God, in him was established the Couenant made to *Adam*.

His

His houſehold, as a ſmall remnant left in the Arke, is left as an equall portion of the ſmalnes of the Church, in reſpect of the wicked.

The Doue, bringing an Oliue leafe, ſignified peace and plentie.

You may compare it wel with the holie Ghoſt bringing glad tidings and euerlaſting ioy to the Church.

He was the *10* from *Adam*.

Remember 10.

Reade for *Noah*, *Matt. 24. Luk. 17. Hab. 11. 1. Pet. 3. 2. Pet. 2.*

The ſignification of their names being wel lincked and chained together, makes vp a Chriſtian Sacrifice and the whole ſomme of Religion brieflie thus.

The Maieſtie of God foreſeeing the fall of *Adam*, gaue him a name anſwerable therevnto, which was *Earthly, miſerable, periſhing, dying.*

Adam finding the ſame true in him and

In his posteritie, he comprehended by the light of Gods spirit, that the seed of the woman should restore him and all beleeuers into the fauour of God, and therfore he called his third sonne *Seth*; which is in our language *setled, perswaded, & resoluted in Christ.*

Seth was in his profession and trade of life as his name signified: and because he knew that to be setled in Christ cannot bee without contrition and griefe for sinne, he named his sonne *Enos, sorowfull:* the rather because sorowful corruption began to grow by the mariage of the daughters of men.

Enos knowing that there was two sorts of sorowe or repentance, a godly & a worldlie; therefore he named his sonne *Kenan, godlie repentance.*

Kenan being setled in Christ, sorowfull for sinne, and hauing godlie repentance, he named his sonne the *praise God,* in Hebrue *Mahalael.*

Mahalael, hauing in himselfe all the former vertues, he called his sonne *Iared, lowlie,* without the which all is sinne.

Iared

Iared, knowing that the ſanctification of the Sabaoth is a degree of vertue, and a great peece of this ſpirituall Sacrifice, he called his ſonne *Henoch*, the *Sabaoth keeper*.

Henoch, to ſet foorth the reward of all thoſe excellent vertues, named his ſonne *Methuſelah*, that is, *long life*.

Methuſelah, knowing well that the Church in the meane time ſhould endure manie tribulations, he called his ſonne *Lamech*, which is by interpretation, *hart wounded*.

Lamech, although his caſe, and his bretheren profeſsing Ieſus Chriſt was wretched and full of hart woundes, yet after a while they ſhould reioyce, and in token thereof he called his ſonne *Noah*, *a Comforter*.

Goe backward or forward, he that hath one of theſe vertues hath all, they cannot bee ſeperated: he that miſſeth of one miſſeth of all.

He that is ſetled in Chriſt is ſorowfull for his ſinne: he that is ſorowfull, is godlie

ſorowfull vnto repentance: he that hath a godlie repentance, praiſeth God in pouertie and in plentie: he that praiſeth GOD, is lowlie in all eſtates: he that is lowlie, ſanctifieth the Sabaoth: he that ſanctifieth the Sabaoth, ſhal haue long life: he that hath theſe former vertues, ſhall be hartelie wounded in this world: but in the world to come he ſhall haue ioye and comfort, which no man ſhall take from him.

He that keepeth not the ioy of Chriſt in his heart, is not heartelie wounded: he that is not wounded and in afflictions here, hath no hope of long life: he that hopeth not for long life, keepeth not the Sabaoth: he that keepeth not the Sabaoth, is not lowlie: he that is not lowlie, praiſeth not God: he that praiſeth not GOD, hath not godlie repentance: he that hath not godlie repentance, is not ſorowfull: he that is not ſorowfull, is not ſetled on Chriſt the rocke, but is earthlie, miſerable, periſhing, &c.

Now marke who were enemies in their time.

1	*Serpent*	a	lier.	*Gen.3.1,2,3 4,&c.*
2	*Kain*	a	murther.	*Gen.4.1,2,3 4,&c.*
3	*Lamech*	an	adulterer.	*Gen.4.18, 19,20.&c*

By *lying*, pride entred.
By *pride*, murther issued.
By *fleshlie lust*, contempt of Religion followed.

These 6. were the sinnes of the old world, the earth was corrupt, and filled with the enormitie thereof. *Gen.6.5,6,7,11,12,13.*

Iob speaketh much of these sinners in those daies. 22.15,16,17. 1.*Pet.*3.19,20. *Iude* 1. 14,15.

1 The *Serpent* was a goodlie faire creature; but very wise and subtill. *Matth.10. 16.*

The *Angells* seeing the excellencie of the creation day by day, & perceiuing that they and all creatures els were made but as seruants to *Adam*, they presentlie vppon his creation murmured, and were not content with their estate; but left their habitation and calling, which made GOD to reserue them in euerlasting chaines. *Iud. 1. 6.* whereuppon hee presentlie fell to tempt *Adam*. *2. Cor. 11. 3.*

The head of these euill Spirits was *Lucifer*; as hee was more cleare and brighter than other Angells, so he fell into a more filthie Apostacie: he was not euill by kind, but of his owne aduisement he turned out of kind: he fell willingly, as *Adam* frō good into euill, from light into darknes: he coueted highnes not meete for him: therefore he was throwne into the lowest place: he with an infinite multitude more were depriued of their beautie and glorie. They were at the first heauenlie bodies: but vpon their fall they were turned into the qualitie of the ayre.

These

These were called by diuers names answerable to their kinde and qualitie.

Whereof 4 are in the 12. chap. and 9. vers. of the *Reuelation*.

1. *a Deuill*. For that hee is a quareller, a callenger and a backbiter.

2. *a Dragon*. In respect of his wonderfull crueltie and speedie spoile.

3. *a Sathan*. For that hee is a Tempter, *Matth.* 4. 10. Aduersarie or enemie. *Luke* 22. 31, 32. 2. *Cor.* 4. 4. 1. *Thess.* 2. 18. 1. *Thes.* 3, 5. 2. *Thes.* 2. 9, 10. *Reu.* 2. 13.

4. *a Serpent*. For his subtiltie and craft. 2. *Cor.* 11, 3.

Behemoth, is likened to an Oxe: for that he laboureth and enforceth all his power to drawe men to destruction. *Iob* 40. 10.

Lenia-

Leuiathan, a great mightie fish, not to be ruled with line and hooke, so the Diuell cannot bee meeked and tamed by the nature of man. *Iob.* 40.20.

Lion, who is verie rauening, and alway sleepeth with his eyes open, most watchful and vigilant: so the diuell seeking whō he may deuoure. 2. *Pet.* 5.8.

Boare, for his rooting, extirpation, vtter subuersion and destruction. *Psal.* 80.13

Now I will speake briefly of those Angels, which were left in heauen, and continued in their first Estate, of whom you shall read much in holy Scriptures, and of their sundrie names in respect of their seuerall & sundrie offices in the Church, and in heauen: which I pray you diligenly to marke.

AN *Angell* is a name of office & not of kinde. He is of a spirituall & immortall substance, and of great puri-

tie:

ie: by reason whereof he perceiueth in him
elfe all formes & shapes intelligible, wher-
by he is stirred to heauenly contemplations.
The likenesse of GOD shineth in him.
*Heb.*1.7.

Angels haue three things in them.

1 *Essence:* by the which they haue beeing of puritie, of discretion, and godlinesse.

2 *Vertue:* by the which they haue power to vnderstand, to liue, and to continue for euer.

3 *Working:* by the which they are exercised to doo all things swiftly, willingly, and profitably to Gods glorie, and to the benefite of his Church.

Angels called Seraphins.

BEcause they are manie, they are inflamed with the cleare light and brightnesse of God: their office is to kindle and inflame

others

others in the loue of God. This fire where with they are kindled; burneth and not wasteth. *Heb.* 1,14.

Angels are called Cherubins.

A Companie or a multitude higher than the *Seraphins:* these haue the gift of fairneſſe in the firſt vertue that worketh. For by the light of wiſedome they be drawen into the fairneſſe of GOD himſelfe. *Heb.* 9,5.

Angels called Thrones.

THe Maieſtie of God ſitteth in and vpon theſe. Their offices is to ſet foorth GODS Iuſtice againſt vnpenitent ſinners. *Reuel.* 1.4. *Reuel.* 14.17, 18, 19, 20. *Pſalm.* 80.1. *Cherubins* and *Thrones* are one.

Angels called Dominations.

THeſe are aboue the reſt in power, they haue Iuſtice in force, liberties in godlineſſe, and they conforme all their actions to the

the rule and direction of their Prefident. *Hebr.* 1,6.

Angels called Principalities.

THeir office is to bring and reduce others to God. They are ouer other Angells. Some of them ſerue, and ſome waite. *Dan.* 7.9,10. *Pſal.* 68.7.

Angels called Powers.

FOr that they haue power ouer euill Angels, and wicked ſpirites. Their office is, to keepe & comfort the Saints on the earth. Theſe haue equal might with thoſe Angels which are called *Dominations*. *Reuel.* 16.1,2, 3,4,7,8,9,10. 1. *Pet.* 3,22.

All theſe are ſaid to be cloathed with fire, and with Light, as with a garment. *Pſal.* 104.

They are girded with a golden Girdle, *ſignifying might and courage*. Dan. 10 5. Reuel. 15,6.

They

They beare in their hands swords *&* sceptres. *A* sword *to rule, and a* scepter *to magnifie.* Gen. 2.24. Numb. 22.31. Iosua 5,13. Reuel. 6.8. *warlike weapons, fighting for the Church spiritually.*

They haue Trowels, Measures, *and all sorts of working tooles, to worke men anew vnto God.*

They haue Trumpets, *for that they warne and excite men to heare the voyce of God, and to prepare themselues against the spirituall enemie.* Reuel. 8,2.

They haue Instruments of Musique, *comforting and refreshing the weake & wearied, as was signified by the Leuites.* 2. Cron. 7,6. Reuel. 5.8, 18,22.

They are likened to Horses *of all coulours, to* Chariots, *and to* Eagles, *for that they are poasts and speedie messengers betwixt Christ and his Church.* Ierem. 4,13. Zachar. 1.8,9. 6.1,2,3,4,5,6,7. Reuel. 9,16,17.

They are likened to Warders, *and vnto* Watch-

Watchmen, *for that they forewarne the Church of perill.* Psal. 141, 3. Esa. 21. 6, 7, 8, 9. Ierem. 51, 12. Dan. 4, 10.

They are likened to Haruesters *and* Laborers, *for that they gather men into the Lordes Barne, as Wheate.* Ierem. 50, 16. Mich. 7, 1. Matth. 9. 37, 38.

They are called by manie other names, and likened to diuers naturall things, thereby to make vs the better to discerne them, the plainelier to see them, and the easier to auoide that which maie dislike them.

Marke them well, and reduce them by particulars into memorie, which will greatly profite you.

THE particular Ages and Yeares of the *ten. Fathers, Gen. 5.* before recited serueth as an exact rule to knowe howe long the *first Storie or Period,* and the world of olde did last.

The same manifesteth vnto all Nations the louing kindnesse of the Lord, who as yet in the dayes of *Noah*, hee gaue them, one hundred and twentie Yeares Re-

Repentance and withal the seueritie of God in making the earth voide and emptie, as it was in the beginning because of sinne: & in not *suffering the posteritie of* Noah *to line halfe their former yeares*: which was a note of Gods Iustice to the wicked in breaking their earthly imaginations: and a testimonie of his loue towards his elect, by hastening their kingdome and glorie.

2. Period.

The Argument or ſumme of the 2. Period.

READE *Gen. 11.* there God in the number of other *10. holie Fathers*, beginneth to multiplie a new Church; ouer whom he was verie carefull and prouident, as of a peculiar and ſpeciall people dedicated to his owne glorie, and ſequeſtred from ill and prophane vſes; which I haue laide downe in their order, with the ſignifications of their *names* and *yeares*, which you ſhall perceiue ſerueth to great purpoſe.

Fathers.	Significations.	Yeares.
1 *Sem*	renowmed.	600. *Gen.* 11.11.
2 *Arphaxad*	healing.	438. *Gen.* 11.13.
3 *Sale*	peace	433. *Gen.* 11.15.
4 *Heber*	pilgrime.	464. *Gen.* 11.17.
5 *Peleg*	diuided.	209. *Gen.* 11.19.
6 *Regue*	breaking.	207. *Gen.* 11.21.
7 *Sarug*	palme trees.	200. *Gen.* 11.23.
8 *Nahor*	angrie or drie.	119. *Gen.* 11.25.
9 *Terah*	a wretch.	70. *Gen.* 11.26.
10 *Abram.*	a high father.	175. *Gen.* 25.7.

Now you must learne what may be said particularlie of these Fathers.

Sem was *Melchisedech* King of *Salem*, who liued 600. yeres, who was *Noahs* Sonne.

Sem

Sem was a perfect figure of Christ, without father & without mother, in respect of his great age, whose kindred was vnknowne to any man, when *Lot* was taken prisoner, for he was before the flood, and liued a Graundfather in *Abram* his time of eight degrees. At the slaughter of the Kings he might well bee renowmed; for when all Nations were at variance round about him, he was vnto them at *Salem* a sight of *peace*, he ruled with great wisedome and dexteritie, like the Sonne of God; he outliued all that knew him. None of *Chams* house could resemble the Sonne of God, nor any of *Iaphets* house, whose Religion came from *Salem*.

The 2. promise concerning Christ.

Saint *Paule* ment when he said that *Melchisedech* was without father and without mother, nothing els but to call the *Iewes* to minde, who (in their Storie) was the true figure of Christ, without father and without mother. *Sem* liued vntill 50. yeares of *Isaac* his age, to teach Religion. *Blessed be the God of Sem. Gen. 9. 26.*

Saint *Paule* chargeth men to consider of him, & to compare him with *Abram*, which cannot bee, if he bee indeede without father and mother. Read more *Luk. 3. Hebr. 5. 6. 7.*

Heber was a rare man, 2. seuens from the creation, a double *Henoch*, he was the 4 after the flood.

So is *Iudah* the 4. from *Isaacob*, of whom Christ came.

Marke alwaies the number 4. and make your comparison.

The Hebrew tongue remained in him, whence he had his name, at the confusion of tongues, which enlarged his glorie. Againe, none that euer were before him, liued after him.

In his time *Babel* was built, by the curse of *Cham* there they lost the glorie of their name, which was turned to shame. Thence they were scattered ouer the world into 70. companies, where afterwards they were in bondage 70. yeares. *There their dayes were againe halfed the 2. time.*

To this you may referre the fall of Angells, who by pride surmounted above their Creator, seeking to enlarge their glorie, but thereby it was diminished greatlie.

The like may be said of *Adam*, who coueted to be ouer wise, became a verie foole, and coueting all, lost all.

The like of *Israel*, who not contented with the Lord, desired to be gouerned by man, had an hypocrite for their King.

Abram was a new setter vp of Religion in his time, as was *Seth* in the old world; he was the 10. from *Noah*, and the 7. before *Moses*, shewing therein, that in 10. he was on earth the highest accompt, and in 7. the holiest by Christ.

Here marke 10. and 7. and conferre them elsewhere with the like numbers.

He ouercame foure Kings with his owne household.

To this you may call to mind the conquest of Iosua, who with a small companie subdued mightie Nations, and especiallie to Christ

Iesus, who by himselfe, conquered all the world and the power of Sathan to deliuer the Captiue.

He had the *Promise* concerning *Canaan*, and concerning Christ to come. God changed his name *Abram*, a high father, to *Abraham* a father of manie Nations; declaring thereby, the vnsearchable riches and mercies of the father in Christ.

Here Ages were the third time halfed.
Reade more *Ioh. 8. Luk. 16. Act. 7. Rom. 4. Hebr. 7. 11. Matth. 1.*

Abram had two sonnes, *Ismael* and *Isaac*: *Isaac* was a sonne by the free woman, which was borne by promise, who being offered & not slaine, is a figure of Christ, who was killed, and behold aliue. *Reuel. 5. 6.*

Abram is a figure of God the Father, who spared not his only sonne. *Isaac* is the longest liuer after *Heber*, and liued longer than his father, to shewe that he was the child of promise, and by relation closelie to [illegible] the æternall ioy appoynted to euerie one of the same couenant. *Rom. 9.*

Ismael

Ismael was borne of the bond woman, and both brothers hath a great relation to the 2. Testamẽts, the calling of some freelie of his mercie, and the reiecting of many other according to vpright iustice, which was signified by casting *Ismael* and *Hagar* out of *Abrams* house. Reade *Gal.4.* yet he became a Nation of 12. Dukedomes in the land of *Chush.*

Isaac had two sonnes at one time, *Iacob* & *Esau*, who did import and signifie two Nations: to wete, the *Iewes* and the *Gentiles*: the one was chosen by the free mercie of God, the other left to condemnation, that the purpose of God might stand. *Rom.9.11.*

Of *Iacob* which is called *Israel.*
Reade *Matth.1. Luk.1.2.4. Ioh.1.4. Rom.9. 11. 1.Cor.10, 11. Gall.6. Act.2.13.21.*

The other Fathers are not recited in the newe Testament, nor in the olde, but onlie to prooue the line of Christ whole from *Noah* to *Abram*, of whom he should come according to the flesh.

IN the 10. Age from *Sem*, *Abram* liued, to whom GOD said, *In thy seede shall all the Nations of the earth be blessed.* Gen. 12.

Sem liued 150. yeares in *Abrams* time, to teach him in the right vse of that promise which God had made vnto him many yeres before. *Gen.* 11. 10. to 27.

Terah was 130. yeares when he begat *Abraham.* 11, 32. 12. 4, &c. *Act.* 7. 4. and he liued vnto the 50. yeare of *Isaacs* age.

Abram being 110. yeares old *Gen.* 21. 5. liued to teach *Isaac* 75. yeres after. *Gen.* 25. 7

Isaac being 60. yeares old was borne *Iaacob*, *Gen.* 25. 26. *Abram* was then aliue and liued 15. yeares to teach *Iaacob.*

These sons of *Sem* with their posteritie are cast out of the holie line, who were deadlie enemies to their kindred. *Gen.* 10. 22, 23.

Elam	their issue and posteritie	*Elamites, or Persians.*
Assur		*Assirians.*
Lud		*Lidians.*
Aram		*Aramites, or Syrians.*

Iaphet

IAphet the sonne of *Noah*, and his sonnes: of these were the Iles of the Gentiles, euerie man after his tongue, and familie. *Genesis 10.2,5.*

Gomer	their issue or posteritie.	*Tartarians.*
Magog		*Turkes, Scythians.*
Madai		*Medes.*
Iauan	their issue & posteritie, read *Ezech.38 1,2,3,etc. 39.1,2,*	*People of* Asia *and* Græcia.
Tubal		*Read* Ezech.27.12, 13.
Mesech		
Tiras		

CHam the Sonne of *Noah*, and his Sonnes. *Genesis* 10.6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, &c.

Chush

Chush	their issue & posteritie.	Nimrod *a mighty hunter, the builder of* Babel. *Gen. 10.8.*
Misraim		Egyptians *in Hebrue* Misraims.
Put		*Blacke Mourrs.*
Canaan		Canaanites, Perizites *& so forth, as Gen. 10.*

Here may you see the great wisedome of GOD, by ruling the hearts and tongues of these Fathers to giue their Children such names, as might in it teach a true forme and proportion of his Church, as hee did by the other 10. Fathers before the floud: which being laid & chained equally together, maketh vp a short accompt of Faith and summe of Religion. It sheweth to all the world the prouidence of God, and it enforceth men of good conscience, to giue their children significatiue names, for imitation and examples sake.

Noah

Noah hauing found fauour with GOD, aboue manie thousand generations, & perceiuing by a spirite of Prophecie, that his sonne *Sem*, the eldest in accompt, should be blessed, & of great fame with God & men, he named him *Renowmed*.

Sem perceiuing the purpose of his father to be fallen true in him, and knowing that perfect Renowme standeth in the Sauing health of the soule, to make his faith knowen, he named his sonne *Healing*.

Arphaxad being thus named, to shewe his Religion, that health and saluation standeth by the perswading of Gods iustice in Christ, he called his sonne, *Peace*.

Sale beeing well assured that hee was at perfect peace with GOD, as all the faithfull were, and yet seeing their trouble and miserie in this world, hee called his Sonne *Pilgrime*.

Heber hauing many singular prerogatiues in himself, & sorteing *diuisiõ* of the people for

for their pride in building *Babel*, he named his ſonne *Deuiding*.

Peleg perceiuing that immediately vpon diuiſion and diſſolution, comes a ſtarting from the lawes of GOD, and a cutting or diſmembring from the Church, hee named his ſonne *Breaking*.

Regu declareth his owne ſtaye and ſound continuaunce in the Couenant, though the wicked breake and are broken off as rotten braunches: he calleth his ſonne *Palme Tree*.

Sarug was ſpringing and ſprouting, hee was proſperous and goodly as a *Palme tree* among the trees of the Forreſt: & although nothing could diminiſh the force of his faith, yet he called his ſonne *Drie*.

Nahor beeing eaſilie mooued with diſpleaſure and anger, and drie in reſpect of anie good fruite without the Lord, hee ſawe that the ſonne of ſuch a father was to be called, *Wretch*.

Terah although indeed a poore miſerable wretch, and ſubiect to corruption, be-

cauſe

cause of sinne in himselfe, yet by grace saued, as by testimonie of his Sonnes name did import, whome hee named a *high Father.*

To euerie one of these may be called to mind all places of Scripture of like sense, and so make vse thereof: as Renowmed, Peace, Deuiding, Breaking, Palme trees *for Constancie, &c.*

The yeares how long these Fathers liued serueth to great purpose, otherwise the holy Ghost had not made accompt thereof so plaine.

Therefore marke well the same, and the profite will be yours greatly.

— 2. *Period.*

3. Period.

The Argument or ſumme of this Period.

READ *Gen.* 29, 30. there you ſhall ſee a Church in the number of 12. of the ſeede of *Abram*, who are called in ſcripture by diuers names, as *Vine, Garden, Vineyard, a Royall nation, a peculiar people, Kings and Prieſts, &c.* The Maieſtie of God did keepe them as the Apple of his eye, he wrote them vpon the Palme of his hands, he ſet them as a Signet on his finger, and he wrote their names in the booke of life.

Patri-

Patriarchs.	Significations.
1 Ruben	*The L. looked vpon my tribulation, my husband will loue me.* Ge. 29. 32
2 Simeon	*The Lord heard that I was hated.* 33.
3 Leui	*Mine husband will loue mee and keepe me companie.* 34.
4 Iudah	*Praise the Lord.* 35.
5 Dan	*God gaue sentence on my side* Gen. 30. 6.
6 Nepthali	*Excellent wrestling, I got the vpper hand.* 8.
7 Gad	*A companie commeth.* 11.
8 Asher	*Blessed am I, for the daughters will loue me.* 13.
9 Isachar	*GOD hath giuen me my reward.* 18.
10 Zabulon	*GOD hath endowed me with a good dowrie.* 20.
11 Ioseph	*GOD hath taken away my rebuke.* 23, 24.
12 Beniamin	*The sonne of my sorow.* 35, 18.

When

When you misse them by theyr names, you shall knowe them by theyr significations, as you read.

Read Gen.49, there their Father *Iacob* at his death gaue them seueral blessings answerable to their names, and withall a Prophecie in another sort, what should come vnto them in the later dayes, by giuing them these *Armes* and *Cognizances* according to their Kinred and Tribes, wherby you may know them. And the cause why he so blessed them is laid downe directly: which I pray you for your owne profit to read, and marke the Storie well.

Patri-

Patriarchs.	Armes.	Chapters.
1 Ruben	water.	Gen.49.4.
2 Simeon	a Sword.	Gen.49.5.
3 Leui	a Booke.	Gen.49.5.
4 Iudah	a Lyon.	8,9,10,11,12.
5 Dan	an Adder.	Ge.49.16,17.
6 Nepthali	a Hinde.	Gen.49.21.
7 Gad	a Banner.	Gen.49.19.
8 Asher	Bread.	Gen.49.20.
9 Issachar	an Asse.	Gen.13.14.
10 Zabulon	a Shippe.	Gen.13.
11 Ioseph	a fruitfull bough	Gen.49.22.
12 Beniamin	a Woolfe.	Gen.49.27.

Manie times you shall reade of these Tribes not by their names, nor by their significations, but by their Armes, which you must marke, for thereby you shall knowe them.

Reade all *Deut. 33.* where *Moses* that kinglie Prophet at his death blesseth also the same 12. *Tribes*, ratifying also their former blessings, and enlarging the same by manie regall notes, whereby you may also knowe them, where they are dispersed in the Bible, in what sort they liued, and where they died.

Here you haue the number of 12. *wherein manie excellent things were done, which you are carefully to marke, by comparing them as you reade, particularlie. First the number:* As

In the *Creation* GOD was mindfull of these 12. *Tribes* before they were: for as they went to *Canaan* he brought them to *Elim*, where was 12. *Fountaines*. He deuided the yeare into 12. *Moneths*. He caused them to take 12. *stones out of Iordan*. There were

12.

12 *stones* in *Aarons* breast, 12. *Apostles*. Thus of all the rest.

Now marke a briefe relier-all of euerie Tribe, by the obser-uation whereof, you shall by com-*parison direct your memorie to manie other such like.*

Ruben lost his prerogatiue, because hee went vp to his fathers bed, therefore (he) was as light as water. *Gen.* 49. 4.

To this you may applie all places of fleshlie affections or light behauiour.

Simeon Leui. } THeir wrath was fierce against *Ioseph*, but *Leui* afterward repented and shewed tender affection to *Ioseph*: he destroyed Idolatrie, therefore he had a blessing in *Aarons* office. *Simeon* was still cruell, therefore when he came to *Egypt* he was put in prison. Also his furie with the *Sichemites* was great, and seeing he neuer repented, he was in the end cut off. *Gen.* 49. 5, 6, 7.

Iudah hath a prerogatiue that his brethren should praise the Lord, yet who ledest that he, who lay with his daughter *Thamar*: wherein are manifest the gifts of grace, and not of nature: for if *Iudah* had the priuiledge of godlines, then the prerogatiue of nature might serue to cause Christ to come of him. *Gen.* 49. 8, 9, 10, 11, 12.

To this you may bring all places of praising God.

Dan when the *Tribes* are sealed. *Reuel.* 7. is left out, whereby it is thought that Antichrist should come of him: he caused the first Idolatrie, and in this Tribe it continueth vntill the remouing of the Arke from *Shiloh*. *Gen.* 49 17, 18.

To this you may referre all places that concerne the Superstition and Idolatrie.

Nephtali, is a Hind let go, giuing goodlie words. *Gen.* 49. 21. which thing was performed with *Barake* of this Tribe, and *Deborah* of *Ephraim*, who sang for the ouerthrowe of *Sisera* at the waters of *Megiddo*. *Iudg.* 4, 6. 5.

Gad, he shall leade an Host of men, or a companie commeth. *Gen.* 49. 19. This was performed when *Ruben*, *Gad* and *Manasses* gaue an ouerthrow to the *Hagarites*. *Iosua.* 1. 21.

Asser was a Farmor, he prouided bread & pleasures for a King. *Gen.* 49. 20.

Sachar was contented to liue vnder tribute, like an Asse vnder two burdens, rather than by seeking glorie in resisting euill. *Gen.* 49. 14.

Zabulon was a Merchant, and delighted in Shippes, he dwelt neere the riuer *Thamis* where was gold. *Gen.* 49. 13.

Ioseph was a goodlie man and a chaste, he had the spirit of *Reuel*, he had fauour with the master of the prison. *Gen.* 49. 22.

So had *Daniel*.

IVdah hath a prerogatiue that his brethren should praise the Lord, yet who louser thā he, who lay with his daughter *Thamar:* wherein are manifest the gifts of grace, and not of nature: for if *Iudah* had beeurrare of godlines, then the prerogatiue of nature might serue to cause Christ to come of him. *Gen.* 49. 8, 9, 10, 11, 12.

To this you may bring all pl[illegible] God.

DAn when the *Tribes* [illegible] is left out, wherby it i[illegible] tichrist should come of h[illegible] first Idolatrie, and in this [illegible] eth vntill the remoouing o[illegible] *Shiloh, Gen.* 49 17, 18.

To this you may referre all places that concerne Superstition and Idolatrie.

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Ioseph was a goodlie man and a chaste, he had the spirit of *Rachel*, he had fauour with the master of the prison. *Gen.* 49. 22.

So had *Daniel*.

Ioseph his name was changed.

So was *Daniels*.

Ioseph was falsely accused.

So was *Christ*.

Thus you must remember more by particulars, whereby you may compare. &c.

There were sixe *Iudges* of this Tribe, by which glorie, his posteritie began to despise the Tribe of *Iudah*.

Ioseph was sold.

So was *Christ*.

BEniamin, the sonne of my sorow. *Gen.* 49. 27, 28. *Iaacob* calls him, *the sonne of my right hand. Moses* calls him, *the beloued of the Lord.* The Temple was built in this Tribe. In this Tribe was the first King, he continued one of two, when 10. fell away. *Hester* came of this Tribe.

So did *Paule*.

All the whole Storie of the Bible from Abram to Christ is contained by these,

with

with their Actions good or euill, and their Religion.

Now marke their peregrination.

Israel was borne in *Canaan*. *Israel* liued 400. yeares in *Ægypt* and returned into *Canaan*; from thence they were caried captiue to *Babel* or *Babilon*, whence their father *Abram* was called, where they liued 70 yeres. They were restored to *Canaan* and there died.

Adam fell in *Canaan*, Christ was promised in *Canaan*; Christ was borne in *Canaan*, he went into *Ægypt*, returned into *Canaan*, and there died, to deliuer *Israel* from their euerlasting bondage.

To this you may referre the vncertaine state of the Church in this world.

It serueth to proue the prouidence of God, who determineth euerie mans abode, the time, the place, & the cause of his death in his euerlasting Counsell.

Enemies in their time.

Ismael } *Midianites. Iudg.8.24.*
Esau } and their race.

The continuance of this Storie is sure. *Galat.3.17.*

Christ shined in *Ægypt.*

Iacob liued 17. yeares in *Ægypt*, teaching his people concerning Christ.

Iob liued in *Ægypt. Gen.47.28.* By faith he sawe Christ a farre off, which made him to offer. *Iob.1.5.* and to teach his sonnes the same.

4. Pe-

4. PERIOD.

READE *Exod.* 12. the going of *Israel* out of *Ægypt* towards *Canaan*: in which iourney you ſhall direct your memorie to all that was done in 40. yeares. They pitched their Tents in 42. places, whereof ſome were pleaſant, and ſome vnpleaſant: ſo is our iourney to that heauenlie houſe whoſe builder and maker is God.

Here I haue laid downe what was dont in euerie ſtanding, whereby you may compare them.

Ramaſes ſignifieth *wormes meate*: ſuch is our nature, *Exod.* 12. 37, &c. 13. 18, 19. Mark the Paſſeouer which was eaten there. Reade *Luk.* 14. *Ioh.* 12. 13. 21. 1. *Cor.* 5. 11. *Reuel.* 19.

Compare it with the Lords ſupper.

Succoth ſignifieth *poore Cottages*: ſo are our habitations. God directeth all mens goings, *Exod.* 13. 21, 22. Read *Heb.* 11. 1. *Pet.* 2. to an heauenlie houſe. 1. *Cor.* 10. *Mat.* 2.

Etham

Etham signifieth *hard ground*: so are our worldlie commodities. *Exod.* 13.20.

Mauah signifieth *Bitternes*: so after a little comfort wee fall into trialls againe, shewing vs that the grace of worldlie things lasteth not. *Exod.* 15.23, &c. All the waters were bitter.

Elim signifieth *strong harts*: so God encourageth the wearied and weake. There were 12. *Fountaines*, and 70. *Palme Trees*, putting them in minde of the 70 that came out of *Ægypt*, and of the 12. Tribes. *Exod.* 15.27, &c.

Syn signifieth *Thornie*: thereby GOD taught them and vs that the cares and pleasures of this life, are hinderances to life everlasting. *Exod.* 16.1, &c.

Rephidim signifieth *Temptation*: there there was no water, there GOD proued them. *Exod.* 17.

Reade *Luk.* 4. 5.15. *Iob.* 6.7. *1. Cor.* 10. *1. Tim.* 6. *Phil.* 2. *Iam.* 1. 2. *Peter* 2. *Reuel.* 3.

Sinai,

Sinai, signifieth *Euerlasting temptation*, there the Lawe was giuen 430. yeares after the promise made to *Abraham*. *Exod.* 19. *Numb.* 33.

Reade *Matth.* 22. 23. *Luk.* 2. 16. *Ioh.* 1. 7. 18, 19. *Rom.* 2, 3. 4. 6. 7. 8. 13. 1. *Corin.* 15. 6. *Ephe.* 2. 1 *Time.* 1. *Habr.* 7. 9, 10. *Iam.* 24.

Which Law was deuided into

1. *Morall*	not remoued	by	*Time.*
2. *Iudiciall*	altered		*Place.*
3. *Ceremoniall*	abrogated		*Person.*

In reading of the Law consider wel these three aforesaid: marke well the difference betwixt them.

Times

Times principall, the feasts of

Sabaoths. *Exod.* 16.23,24, *to* 30. *Leuitic.* 23.3,7,8. Sabaoths of weekes. *Deut.* 16.9, *to* 12.

Passeouer. *Exo.* 12. *Lenit.* 23. 5,6. *Deuter.* 16.1,2, *to* 8. 2. *King.* 23.21,22,23.

Tabernacles. *Leu.* 23.34,&c. *to* 43. *Deu.* 16.13,14,15,16 *Heb.* 9.2.

Iubile yeares. *Leuitic.* 25.8,9, 10,11,12,13,14,15.

Places principall

Temple. 1. *Kin.* 6. 2. *Sam.* 24. 16. *to* 25. 1. *Cro.* 3. 1. *Esdr.* 41.

Court. *Exod.* 27.9,10, *to* 18. 40.8,&c. 1. *King.* 7.12.

Altar. *Num.* 4.11. *Deut.* 16. 21, 22. 1. *Cron.* 6,49. 2. *Cron.* 4.19.

Tabernacle. *Exod.* 26.1,2, *to* 37.33.7,8, *to* 23,40. *Num.* 7.1,2,3,4,5. *Ios.* 18.1. 1. *Sa.* 22.

Arke. *Exod.* 25.1,2,3, *to* 40. *Nu.* 4.1,2, *to* 15.6, &c. 1. *Sa.* 8.1,2, *to* 7. *Nu.* 10.33, *to* 36. *Ios.*

Ios. 3.6, *to* 17. 1. *Sam.* 4.6,7.
Holy of holiest. *Exod.* 26.33, 34, *to* 97. *Num.* 4.4. 1. *kin.* 6.19, *to* 36. *Hab.* 9,3.

Persons principall.
Aarons apparell. *Exo.* 28.
Leuits office. *Ios.* 3,3. *Num.* 37, *to* 11. 4.2,20. 1. *Cro.* 15. *to* 20. 2. *Cro.* 7.6. Their habitation. *Iosh.* 21.1,2, &c.
Creatures for sacrifices. *Leuit.* 2.2,3, &c. 3,4,6,7,11.

THese particulars beeing well and aduisedly considered by Bookes and Chapters, as is laid downe, will greatly open vnto you the chiefest effects and purposes of the lawe. Withall, you shalbe thereby called to mind of other such like places els where, euerie of which particulars being spiritually applied, & interpreted by the Gospel, must of necessitie establish and confirme a weak and a troubled soule.

Christ was knowen and preached in the Lawe.

The Lambe eaten *Exo.* 12. figured Christ most plainlie, which was promised to *Abra* the selfe same day 430 yeres before. *Exo.* 12. *Gal.* 3. 17, 18. In which day the *Iewes* returned from *Babel*. In which day Christ was killed, the which *Moses* knewe verie well: therefore he said, *This day shall be vnto you a remembrance, &c. Exod.* 12. 14.

Manna, *Exod.* 16. 15. The water out of the stone 17. 6. signified Christ. 1. *Cor.* 10. 3. The offerings pointed to Christ. *Leuit.* 16 *Numb.* 19. *Hab* 9.

The Brasen Serpent *Numb.* 21. 6, to 10. signified Christ. *Ioh.* 3. 14, 15. *Aaron* the hie Priest *Exod.* 28. 29. Christ *Hebr.* 4. 14. In *Mount Sinai* by plaine wordes, saying: I am the Lord thy God, which pointed to Christ, for God the Father in iustice was to them as a consuming fire. Againe, I will send an Angell before thee. *Exod.* 23. 20. The Angell of the Couenant saith *Malach.* 3. 1. S. *Paule* pointing to this time & to this people said, As the Gospell was preached vnto vs, euen so was it vnto them. *Heb.* 4. 2.

Tothatha signifieth a *Turning away*. There

Chorab,

Chorah, Dathan, &c. rebelled. *Numb.* 16. 1, 2, 3. 33. 34.

Reade *Act.* 7. *Rom.* 9. 13. 2. *Timo.* 2. 3. *Iam.* 4. 1. *Pet.* 5.

Hor signifieth *Declaring*, or *shewing*, a Mount where *Aaron* died 14. yeares after he came from *Ægypt*. *Numb.* 20. 22. 33. 37. shewing the death of that perpetual *Aaron* and high Priest Christ Iesus.

Zalmonah signifieth the *Shadow of a portion*: there they loathed Manna, &c. *Numb.* 21. 1. 5. There they were stinged. 6. &c.

Read *Ioh.* 8. *1. Cor.* 10. *Luk.* 10.

Moab signifieth of *the Father*, who was *Lots* sonne of his eldest daughter, of whome came the wicked *Moabites Israel* falling to Idolatrie are overcome by the & so brought into subiection: there they commit whoredome with the daughters of *Madian*: there *Balaac* hired *Balaam*, &c. *Numb.* 27. 10, 11. & 33. 44.

Read *Rom.* 1. 1 *Cor.* 5, 6. 10. 2. *Cor.* 12. *Eph.* 5. *Col.* 3. 1. *Thes.* 4. *Rev.* 2. 14. 17. 18. *Heb.* 12.

The rest of the standings seeme to no such purpose, as these.

5. PE-

1. Period.

Wherein consider a { *Conqueror.* / *Land conquered.*

Iosua the *Conqueror* succeeded *Moses*, he was one of the twelue that viewed the Land, and one of the two that beleeued. He was 67 yeares when he began, and continued 17 yeares. *Moses* called him *Iheſus*, because he was to be a figure of *Christ Iheſus*. In him all the promiſes to *Abram* and to others concerning *Canaan*, was fulfilled. *Moses* by the Lawe shewed them that good Land, but *Ioshua* brought them into it: to shewe forever, that the Lawe bringeth no man to heauen, but *Iheſus Christ*.

The *Land conquered*, it was exceeding fruitfull, pointing to the land of the liuing. Strong people as *Giants*. 324. great Cities. 31. Kings: a proportion of Sathans force, of the Captiuitie in *Egipt* and in *Babylon*.

Canaan was a place that lacked nothing

which

which was in the world. *Iud.* 18. 10. Compare it with the kingdome of heauen.

It was seauen yeares in conquering, as appeareth by the words of *Caleb*, saying *Fortie yeares olde was I, when Moses the seruaunt of the Lord sent me from Kadesbarnea to espie the Land, &c. Iosua.* 14, 7. Looke *Num.* 13. 27.

The space that we came from Kadesbarnea was 38. yeares, &c. Deut. 2. 14, &c.

Adde 7. to 40. and to 38. that makes vp 85. *Calebs* age. *Iosua* 14. 10.

Heere is a comparison, as the Land was in conquering 6. yeares, and at rest the seauenth: so God in six daies wrought, and resteth the seauenth. This is the state of Christians, and the course of their life.

6. Period.

HEere you shall haue in the booke of Iudges by succession thirteene Gouernours, who were stirred vp to be deliuerers of the poore oppressed people of God. They were men of great faithfulnes and courage, as the Storie dooth witnesse. The sinnes of the people were such and so grieuous, as God did greatly punish by men that were twice worse than themselues. This Storie of the Iudges, serueth verie well to shewe the iudgement of God against obstinate sinners, and his mercies to the penitent. If you marke the Storie well, you shall find it full of waightie matters: and by manie particulars therein, you shalbe called to remember other places of like sense and qualitie.

Here I haue distinguished the Iudges frō the Oppressours, the time how long the one and the other raigned: whence the Iudges were, and who the oppressors were: all expressed in their seuerall Stories: in which you must be perfect.

1. Op-

1. Oppressor.

THe *Philistines*, the *Canaanites*, the *Sidonians*, the *Hevites*, and *Chusan* of Mesopotamia. *Iudg.*3.1,2,3,4,5,6,7,8. Vnder whom they serued. 8. yeares.

1. Iudge.

OTh*oniel* of the Tribe of *Iudah*, deliuered *Israel*, and set them at rest fortie yeares. *Iudg.*3.9,10,11.

2. Oppressor.

EGlon the King of *Moab* was stirred vp against them, whome they serued 18. yeares, *Iudg.*3.12,13,14,15,16.

2. Iudge.

EHud of the Tribe of *Beniamin*, deliuered them, and they had peace foure score yeares. Iudg.3.17,18,19,20,21,22,23,24,25,26,27,&c.

3. Oppressor.

IAbin King of *Canaan*, and *Sisera* his Captaine. Hee had nine hundred Chariots of yron. Hee vexed *Israel* 20. yeares. Iudg. 4. 1, 2, 3, 4.

3. Iudg.

DEborah a Propheteſſe raigned with *Barake* of the tribe of *Nephtali*, ſhee being of the tribe of *Ephraim*, deſtroyed the Armie of *Sisera*, & *Sisera* himſelf was ſlain by a woman And *Iabin* the King was alſo deſtroyed. The Land had reſt fortie yeares. Iudg 4. 4, 5, 6, 7, 8, 9, &c. 5. 1, 2, 3, 4, 5, 6, 7, 8, &c.

4. Oppressor.

THe *Madianites* prevailed againſt *Israel*, and vexed them gricuouſly ſeauen yeres. The *Amalakites* and they of the Eaſt: *Iudges* 6. 1. 2. 2. 4. 5. 6. Their chiefe Princes were *Oreb* and *Zeb* 7, 25. *Zeba* and *Zalmonah* Kings of *Madian* 8, 5.

7. Iudge

4. Iudge.

GEdeon of the Tribe of *Ephraim*, was especially called by an Angell from the threshing of wheate, to thresh and beate the enemies of Gods people: whose authoritie was miraculously confirmed. With a few he destroyed manie in number as the grashoppers. The Countrey was in quietnesse in his dayes full fortie yeares. He was called *Iruppbaal*. Iudg. 6. 11, 12, 13, &c. 7. 1, 2, 3, 4, 5, &c. 8. 1, 2, 3, 4, 5, 6, &c. 32.

5. Iudge.

ABimelech of the Tribe of *Ephraim*. He slew his brethren: for the which he was slaine himselfe by a woman with a stone, after he had raigned 3 yeares. Iudg. 8. 33, 34, 35. 9. 1, 2, 3, 4, 5, 6, &c.

6. Iudge.

TOla of the Tribe of *Issachar*, hee iudged *Israel* twentie and three yeares. Iudges 10. 1, 2.

7. Iudge.

IAir of the Tribe of *Manasses*, a *Gileadite*, ruled Israel twentie two yeares. Iudges 10.3,4,5.

8. Oppressor.

THe *Philistins* and the *Ammonites* vexed and oppressed Israel 18. yeares. Iudges 10.6,7,8,9.

8. Iudge.

IEpthe of the Tribe of *Ephraim*, deliuered Israel, and ruled them in peace 6. yeares. Iudg. 11.1,2,3,&c. 12.1,2,&c.

9. Iudge.

ABesan of *Iudah* deliuered them frō their enemies, and kept the Land in quietnes seauen yeares. Iudg. 12.8,9,10.

10. Iudge.

10. *Iudge.*

Elon of the tribe of *Zabulon* iudged *Israel* 10. yeares. *Iudg.* 12. 11, 12.

11. *Iudge.*

Abden of the Tribe of *Manasse*, ruled *Israel* in peace eight yeares. *Iudges* 12. 13, 14, 15.

6. Oppressor.

THE *Philistines* vexed them fore fortie yeares, *Iudg.* 13, 1.

12. *Iudge.*

Sampson of the Tribe of *Dan* was made their King or Captaine after a strange and most miraculous sort, and continued most triumphantly iudging *Israel* twentie yeares. *Iudges* 13. 3, 4, 5, 6. &c. 14. 1, 2, 3, 4, &c. 15. 1, 2, 3, 4. &c. 16. 1, 2, 3, 4, &c.

Heli of the Tribe of *Leui*, deliuered *Israel* and preserued them in peace 40. yeares 1. Sam. 1, 2, 3, 4.

The Iudges continued in Storie most sure and certaine 450. yeares, reckoning withall the yeares of the Oppressors. *Act.* 13, 12.

If you marke the particular Storie of these Iudges and Oppressors, it will not only make you perfect in this booke of Iudges: but also by comparison direct you to manie more bookes for matter of like qualitie.

7. Period.

Here I will ſpeake briefly and particularly of the Kings.

SAule ſignifieth, *deſired of the people*: he was of the Tribe of *Beniamin*, which was a great prerogatiue to that Tribe being the leaſt and the laſt: he was an hypocrite, and an open perſecutor. 1. *Sam.* 10. 13, 18, 19. 20

DAuid beleeued God, and his kingdome was reckoned when the Arke was recouered to *Iudah* at Eaſter. So Chriſt at Eaſter was proclaimed King generall: he was of the Tribe of *Iudah*, of the root of *Ieſſe* borne in *Bethelem*. He killed a Beare, a Lyon, and a *Philiſtin* that defied all *Iſrael*. Herein he is a figure of Chriſt. He had manie enemies, therein he is a figure of the Church. 1. *Sam.* 16, 17. *Dauid* was vpright, except in one thing. 1. *King.* 15, 5.

SAlomon ſignifieth *Peaceable*: ſo was his kingdome: for his wiſedome and order in Religion he was a figure of Chriſt: he was ex-

extreamelie wicked. 1. *King.* 11,4.5. Yet he was saued. 2. *Sam.* 7,13.14. Heerein he was a figure of the Church.

He laid the foundation of the Temple in *Moriah*, 2. *Chro.* 3,1, where *Adam* was created, where *Isaac* was offered, *Genesis* 22.2. where Christ died, where afterwards the holie kingdome was deuided into 2. parts, 1. *King.* 12. according to the Lords words vnto *Salomon.* 1. *King.* 11.11,12,13,14,15. But after 490. yeares expired, it was thrown together againe, as in *Ezech.* 37.16,17,18. &c.

Thus haue I distingnished the Kings in their order as they succeeded, who were wicked, who were godlie, and what Prophet, one, or mo was vnder euerie King, whereby the bookes of the Kings being laid with the Prophets, the one expounds the other plainlie and easilie, if you marke what sinnes the people committed, what happened to them or to their Kings, and what not, whereof the Prophets did by particulars speake of.

Kings

Kings of Iudah.

REhoboam *succeeded* Salomon. *The Tribe of* Iudah, *and the Tribe of* Beniamin *clave to him: thence it was called the kingdome of* Iudah, *his throne was at* Ierusalem: *he was 14. yeares whē he began to raigne and continued 17. yeres* 1. Kings 12. 1, *to* 25. 21; *he and his people were wicked.* 22.

Sesack *King of Ægypt came in the fifth yeare of his raigne and spoyled* Ierusalem, *and the Temple, and caried away their treasures.* 1. King. 14. 25, 26, 27, 28. *He died* 31.

Abia *his sonne raig-*

Kings of Israel.

IEroboam was the other K. ten Tribes held with him, thence it was called the kingdome of *Israel*, whose seate was at *Samaria*, 1. *King.* 12. 12, 13, 16. he & his people were wicked. 1. *Kin.* 12. 26, 27, 28, 29, &c. Hee raigned 20. yeares. Here is a proportion of the Church of Antichrist. ten against 2:

Nadab his Sonne raigned two yeares. 2. *King.* 14. 20. he was wicked 15. 25.

Achab his Son raigned wicked. *Iesabell* his wife 1. *Kin.* 16. 28, &c. *Eliah* prophesied. 1. *K.* 17. 18. 19. 20. 21

ned

Kings of *Iudah*.

ned 41. yeares, ye was godlie. 1. King. 15. 9, 10, &c.

Asa *his sonne raigned 41. yeares, he was godlie*, 1. King. 15. 9, 10, &c.

Ahaziah *raigned 1. yere*. 2. King. 8. 25, 26, *wicked*. 27. Iehu *slewe him 9, 27. he is also called Ochosias his mother* Athalia *the daughter of* Omri *king of* Israel

Elisha *propheſied*, 2. Kings 8, 24. &c. 9. &c.

Athalia *his mother raigned sixe yeares, she slewe all the Kings sons sauing* Ioash *who was*

Kings of Israel.

Micha propheſied, 1. *King*. 22. 9, 14, 15.

Achab slaine. 34, 35.

Ahaziah raigned two yeres. 1. *King*. 22. 41, 51. wickedlie. 52. 2. *King*. 1. 1, 2, 3. died. 17.

Eliah propheſied. 3, 4.

Iehoram the Sonne of *Achab* raigned becauſe he had no ſonne 2. *King*. 1, 17. 12, yeres 3, 1.

Eliah is taken vp 2, 1. &c. and 3. yeare of his raigne.

hid

Kings of *Iudah.*	*Kings of* Israel.
hid from her 11,2. *she her selfe was slaine.* 11. 3,16.	*Elisha* prophesied. 2. *King.* 3, 14. Kings of *Aram* besiegeth *Samaria.* 6, 24. hee was hurt and died 9, 24.
Ioash *when he was 7. yeares old* 11. 17, 18 19 *godlie, and the people, he raigned 40. yeres* 12, 1, &c.	*Iehu* the Sonne of *Iehosaphat* is annointed King by the Prophet *Elisha.* 2. *King.* 9, 1, &c. he slaieth *Ieboram* King of *Israel* according to the word of the Lord. 1. *Kings* 21, 13. and *Ahaziah* king of *Iudah,* 2. *K.* 9, 27. he slew *Iezabel* & all *Achabs* brood 10, &c. godlie: He died hauing raigned 25. yeares 36.
Amasiah *his Sonne raigned 29. yeres.* 2. K. 12, 21. 14, 2. *slaine* 14, 19 *godlie* 14, 3.	*Iehoahaz* his sonne raigned 17. yeares,
Ahasiah *or* Vziah *raigned 52. yeares* 14, 21 *godlie.* 15, 2. 3. 4. *died,* 7.	*ned*
Esai *prophesied.*	
Hosea, Amos.	
Iothan *his sonne raig-*	

Kings of *Iudah.*	*Kings of* Israel.
ned 16. yeares, 15, 7. *godlie.* 34. 35. 36.	13, 1. wicked, and so died. 2. 9.
Micha, Osea, Esai *prophesied.*	*Iehoash* his son raigned 16. yeares 13, 10. wicked. 11.
Ahaz *his sonne raigned 16. yeares.* 2. *King.* 15, 38. *his people wicked.* 16, 2. 3.	*Elisha* died the third yere of his raigne. 13, 20.
Nahum, Esai, Osea, Ezec. Micha. *prophesied.*	
Hezekiah *his sonne raigned 29. yeres*, 2. K. 16, 20. 28, 2. *died* 20, 21. *godlie.*	
Esai, Osea, Micha, *prophesied.*	
Senacherib *came vp against* Iudah *and* Ie-	*Ierusalem* is ran-

Kings of Iudah.	Kings of Israel.
rusalem & tooke them 18,13.	ked the second time: the same Iehoash took
Esai propheſied. 19,2	Amaſiah King of Iudah, brake the walls,
Manasſes, Hezekiah his ſonne raigned 55. yeares, he began at 12. wicked. 1. King. 21. he repented. 2. Chro. 33.	carried awaye their treasures, died 2. Kin. 14,13. &c.
	Ionah propheſied.
In the 3 yeare of his raigne Esai was Prophet.	Ieroboam his ſonne raigned 41. yeres, 14, 23. wicked, 24. died. 29.
Abacuck in the 36. yeare of his raigne propheſied.	Ionas, Amos propheſied.
Ammon his ſonne at 22. yeres began, and raigned two yeres wicked. 2. King. 21, 19. &c	Zachariah his ſonne raigned sixe moneths 8, 15. wicked. 9.
Ioſiah his ſonne at 8.	Ionah propheſied.
	Shallum the Sonne

yeares

Kings of Iudah.	Kings of Israel.
yeares olde began, and raigned 31. yeares godlie. 22,23.	of Iabesh conspired against him, he raigned a moneth. 15. 10,11, &c.
Pharo Necho king of Ægypt slew him. 29.	Menahaem killed him, and raigned ten yeares wicked. 15.14, 15,&c.
Zephania prophesied.	Pekahiah his sonne raigned two yeares wicked. 15,23.24.
Ieremie began in the thirteene yeare of his raigne.	Pekah his captaine raigned twentie yeres wicked. 15.25,27.
Zephaniah in the 20 yeare, Abdias in the 26 yeare.	Hosea slew him, & raigned 9. yeares 15, 30.17,1. wicked.
Iehoaz his son began at 23. yeare, and raigned three moneths wicked.	
Pharo Necho imprisoned him, & set the	

land

Kings of *Iudah*. | *Kings of* Israel.

land to tribute. 2. King 23, 31. &c. *He placed* Eliakim *in his ſtead, and changed his name into* Iehoiakim, *he was 11. yeares vnder taxes to the King of* Ægypt *wicked, after that the time of their captiuitie came, ſpoken of* 20, 17. 23, 27. *at* Babel. *There* Ieremie, Ezech. Dan. *propheſied.* Eſai.

Salmanaſer king of *Aſſurd* beſieged *Samaria* three yeares, & ſubdued them & the King. 2. *King.* 17. &c. 18. 9, 10, 11.

King of Babel *made* Mattamiah *his vncle king in his ſteade, and changed his name* Zedechia, *whē he was 21 yeares olde, he raigned*

eleuen yeares wicked: he rebelled against the King of Babel: *in the 9. yere of his raigne the Citie was beſieged, he pulled out his eyes, bound him in chaines, and burnt vp the citie.* 2. King. 24, 25.

Ieremie *his propheſie is accompliſhed.* 25, 11.

Ezech. Dan. Hagg. *propheſied.*

8. Pe-

8. Period.

HEre all the world may see the vprightnes of Gods iustice in the punishment of sinne, euen in his owne deare people, by giuing them ouer into the hands of such cruel Kings as would not spare them, whiles they were vnder their gouernment. And here is set foorth verie clearelie the riches of his grace, and the vnspeakablenes of his mercies, in stirring and raising the hearts of those beastlie and vnnaturall kings to lenitie, to fauour, and to liberalitie towards them, (as he did to the *Ægyptians* to lend them costlie vessells and rich iewells) whom they had before most bitterlie ransacked and vnnaturallie robbed. Heere you shall see a true proportion of the Church of Antichrist, whose earthlie glorie reached vnto the heauens, and whose dominions mounted ouer all: yet their ende is with a flood or with fire, destruction irrecouerable. And who seeth not in this booke the wonderfull prouidence of GOD, and the worke of his eternall spirit in *Daniel*, recording most exactlie all that was done and

ſpoken during their 70. yeres captiuitie, and whatſoeuer elſe was to be performed thence foorth to Chriſt.

In this Booke of Daniel *are two ſpeciall things to be marked.*

The one, what Kings ruled in the ſeuentie yeares.

The other, what Kings ruled thence vnto Chriſt.

Three kings during the captiuitie.	*Nabucadnezzar.*	*Dan. 1, 2, 3, 4.*
	Euilmerodach.	*2. Kin. 25, 27,*
	Balthaſhar.	*Dan. 5, 8,*

Nabucadnezzar ſawe in a viſion a great Image, whoſe glorie was excellent, and the forme terrible. *Dan. 2, 31.*

His head of fine gold. 32.

His breaſts and armes of ſiluer. 32.

His bellie and thighes of braſſe. 32.

His

His legges of yron. 33.

His ſtete part of yron and part of clay. 33.

The head of Gold.

NEbuçadnezzar a King of Kings, to whom GOD gaue power, ſtrength and glorie. *Daniel 2. 37, 38.* For his greatnes he is compared to a Tree, whoſe height reached to the heauens, &c. *Dan. 4. 16, 17, 18. Dan. 7, 4.* ſeeth this great King in a dreame as a Lyon, with Eagles wings pluckt off: it was lifted vp and ſet vpon his feete as a man, and a mans heart was giuen him, ſignifying his vnnatural affections and his crueltie. The other two Kings are referred in compariſon to this firſt King. Who Raigned iuſt 45. yeares, as appeareth thus. He tooke *Ieboiachin* King of *Iudah* in the 8. yeare of his raigne.

Euilmerodach his ſonne who ſucceeded him, lifted vp *Ieboiachin* out of priſon when he had ſo laine 37. yeares.

So you muſt put eight yeares in which *Nabucadnezzer* raigned, to thirtie ſeauen yeres in which *Iehoiachin* was raiſed vp, that makes vp iuſt 45. yeares the whole raigne of this firſt King.

Euilmerodach raigned 22. yeares.

Baltaſhar raigned 3. yeares. *Dan. 8, 1.*

Thus you ſee plainlie the 70. yeares fullie accompliſhed in the particular raigne of theſe three Kings, according to a propheſie. *Ieremie 25, 12, 27, 7.*

Now the head of Gold is gone off and quite taken away. The Kings of *Babel* are extinguiſhed, and the 70. yeares expired.

9. Pe-

9. Period.

Daniel vnderstanding that the seuentie yeares in the desolation of *Ierusalem* were accomplished, he turned his face vnto the Lord God, towards the Citie of *Ierusalem* and the holie Mountaine confessing the sinnes of the people, & praying that his face might shine vppon his Sanctuarie, which had so long laine waste and desolate, prescribed and foretold by *Moses, Leuit. 26, 40. &c. 1. King. 8, 46 to 54.*

Whiles he was yet speaking vnto GOD the Angell *Gabriel* came fleeing about the time of the euening oblation, saying:

Seuentie weekes are determined vpon thy people and vpon thy holie Citie to bring in euerlasting righteousnes, Dan. 9, 24.

Here is laid downe a plaine and an easie accompt of all the yeares from *Daniels* vision 9, 21 at the Edict, vnto the death of Iesus Christ the Prince of Peace, which is very direct, if you marke it.

Euerie weeke hath seuen daies. The Angell meaneth for euerie day in the weeke a yeare, seuen daies seuen yeares, after the reckoning of the *Iubile* yeare. *Leuit.29.8,9,10.* The whole is 490 yeares.

The same Angell through the mercifulnes of God, for the more plainnes and perspicuitie, deuideth the same seuentie weekes into three parts, after this manner, in *Daniel, 9,25.*

The first part, from the going foorth of the commandement that the people *Israel* should bee freed in the first yeare of *Darius* to build and finish the Temple at *Ierusalem*, shall bee seuen weekes: that is to say, 49. yeares.

The *Iewes* confesse 46. yeares in which the Temple was a building, *Ioh.2,20.* In the other first yeare they were hindred from their worke. *Ezra.4. Nehemi.4.* In which three yeares of trouble *Cyrus* raigned, *Dan.10.1,2.* Yet according to the time prefixed it was finished. *Ezra 6. Nehemias 7. 8. 9. 10. 11. 12. 13.*

Arms

Armes and breasts of siluer.

Part of the Image which *Nabuchadnezzar* saw *Dan.*2,39. are 10. Kings of the *Medes* and *Persians*, who were 130. yeares continuance after the Captiuitie, which are these.

Cyrus, or *Darius*,

Artaxerxes, or *Cambises*,

Assuerus or *Darius*.

Histaspes.

Xerxes,

These raigned 29. yeares: In the 20. yeare of the raigne of *Artaxerxes* or *Darius*, the Temple was finished being full 49. yeares where they troubled *Israel*.

There were other Kings that made vp the 130. yeres before mentioned after the building, which were these.

Ochus.

Ochus.

Artaxerxes.

Ochus.

Arſes.

Darius the *Perſian.*

Theſe goodly Kings like armes & breaſts of ſiluer, *Daniel* ſeeth them like a Beare with three ribbes in his mouth, which ſaid, *Riſe and deuoure much fleſh.* So did they indeede deuoure the Saints of GOD. *Daniel.7,6.*

Now the armes and breaſts of ſiluer are cut off: Kings of *Madai* and *Paras* are ended.

2. *Part of* Daniels *diuiſion of Time.9,26.thus.*

THreeſcore and two Weekes ſhall bee a troubleſome time, after the which the Prince

Prince of peace, the King of glorie, and the Meſsiah ſhall be ſlaine: euen he ſhall deſtroy the Citie and the Sanctuarie.

In this time the people of GOD ſuffer great perſecutions.

The bellie and thighes of Braſſe.

Doth ſignifie King Alexanders *power.*

TO this belongeth the viſion of *Daniel*, 8. 3, 4. A Goate Buck with a horne, which being broken off, comes out in ſtead thereof foure heads, ſignifying *Alexanders* foure Captains, fighting two to two: which two firſt is alſo the legges of yron & claye, and their ſucceſſours: and the fourth Beaſt with tenne hornes. *Alexander* continued 6. yeares.

His

His legges of Iron.

IS the Beast which *Daniel* sawe 7,7. verie fearefull and strong with yron teeth burst in peeces, and stamped the residue vnder his feete, who was the fourth kingdome in the earth subduing all to himselfe. 23.

The ten hornes are ten Kings stronger than the *Iewes* that shal rise out of *Siria* and *Ægypt*, whereof one is said to bee a little horne, 8, 7, 11. boasting and bragging against the most highest.

Yron like

1. *S: Nicator.*

2. *A: Soter.*

3. *A: Theos.*

4. *S: Callicus.*

5. *S:*

5. S: Ceraunus.

6. A: Negas.

7. S: Philop.

8. A: Epimanes.

Iauan. kings of *Ægypt* yron like to make vp the ten hornes.

9. T o: Lagie.

10. T o: Philodelphus.

His feete part of yron and part of Clay.

Were (*Iauan*) Kings of *Babel* clay like, in number 12.

These Kings ruled as Beasts most beastlie and vnnaturallie, and as yron verie strong and inuincible two hundred ninetie foure yeares

yeares to *Cleopatras* death, who confirmed *Herode* in *Iudah*.

3. Part of *Daniels* deuiſion of *Times*.

Hee ſhall confirme the Couenaunt with manie for one weeke: and in the middeſt of the weeke hee ſhall cauſe the Sacrifice and Oblation to ceaſe. Dan. 9, 27.

THeſe wordes hath plaine relation to Ieſus Chriſt his Office and death, for *One Weeke*, as in the accompt aforeſaid ſtandeth for ſeauen yeares, a yeare for a day.

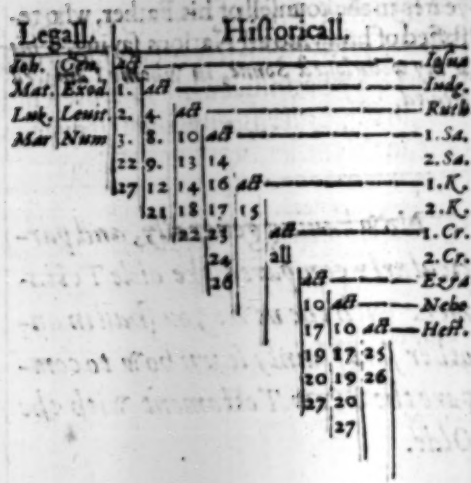
In the middeſt of the ſame Weeke, that is to ſaye, in the middeſt of this laſt ſeauen yeares, Chriſt was baptized, and did preach this laſt halfe ſeauen, confirming his authoritie with miracles, ſignes and wonders, vntill the ſame three yeares, and halfe the ende of *Daniels* weeke was ended.

In which he ſuffred his paſsion according as it was before decreed manie thouſande yeares

yeares in the counsell of his Father, who testified of him vnto all Nations saying, *This is my welbeloued Sonne, in whome I am well pleased.*

Now hauing generally, and particularly compared the olde Testament with the new: you shall in another sort plainly learn how to compare the New Testament with the Olde.

Legall


Legall.
Historicall.
Ioh.
Mat.
Luk.
Mar
Gen.
Exod.
Leuit.
Num
Iosua
Iudg.
Ruth
1. Sa.
2. Sa.
1. K.
2. K.
1. Cr.
2. Cr.
Ezra
Nebo
Hest.
Sapientall.
Propheticall.
Iames.
Iob.
1. Pet. Habr.
Psalm.
2. Pet.
1 Iohn
2 Iohn
3 Iohn
Iude.
Galath.
Ephes.
Philip.
Colloss.
1. Thess.
2. Thess.
1. Timo.
2. Timo.
Titus.
Phile.
Prou.
Eccl.
Romans.
Cant.
Reuel.
Daniel.

The other Prophets are to bee compared with the Lawe, which is enlarged by time, by place, and by persons, either past, present or to come, in this order, Booke and Chapter.

Prophetical.	Legall.	Prophetical.	Legall.
*Esay.*1, *vnto* 28. 6,	*Deut.*1,1.	*Ieremi.*1, 2,3. *to* 26.	*Num.*30,2.
40, *to* 25.	*Exod.*18,	7,6. *to* 2.8.	33,2.
40,27. *to* 16. *of* 41.	4,3.	16,19. *to* 14. *of* 17,	*Leuit.*6,1. 26,3.
	*Gen.*12.	32,6. *to* 28.	
42,5, *to* 21.		34 8. *to the end.*	25,1.
	*Gen.*1,	36,13. *to end.*	
27,6. *to* 14. *of* 28.	*Exod.*1,1.	*Ezech.*22, *to* 23,13.	*Exo.*21,1. 10,1.
		28,25. *to* 30.	
43.22. *to* 23. *of* 44,	*Leuit.*1,	43,10. *to the end.* 46,13. *to the end.*	*Leuit.*16, *Exo* 6,2.
54,1.10.		*Hosea* 2,1. *to* 22.	20,20.
	*Gen.*6,8.		
49.15. *to* 5. *of* 51.	*Deut.*7,12.	7. *to* 15. *of* 12. 14,2. *to the end.*	*Leui.*20,1. *Numb.*1,
54,11. *to* 22.		*Amos* 2, *to* 9.	
51,12. *to* 12. *of* 52,6c.	*Deut.*11,26.	*of the* 3. 8. *fro* 21. *to end*	*Gen.*28,10. *Deut.*29.10.
61,16. *to* 10. *of* 63,	*Deut.*16, 18.	*Obad all*	*Gen.*37,1.
	26.7.	*Zach.*2,14. *to* 8.3,	*Leuit* 29.1. *Gen.*32,2.
55, *to* 9. *of* 56,		*Mach.*3,8, *to* 9, *of* 6.	*Numb.*8,1. 22,2.
	29,10.		

Theſe Bookes and Chapters of the olde and new Teſtament doo not agree by comparison in all reſpects, but in ſome particulars. And therefore I haue laid downe briefly the Argument of euerie Booke in the new Teſtament, by the which you may the more eaſilie perceiue the like in the old, and make your comparison fit.

The Argument of S. Mathew.

1. The incarnation of Chriſt. 1, 2.

2. The office of *Iohn Baptiſt*. 3.

3. The doctrine and miracles of Chriſt. 4, 5, 6, 8, 9, 11, 13, 14, 15, 17, 18, 19, 20, 21.

4. The names and offices of the twelue Apoſtles. 10.

5. The reproofe of ill life. 7, 12, 14, 16.

6. The holy Supper inſtituted. 26.

7. The Paſſouer and reſurrection. 27, 28.

All

All 4. Euangelists agree in this, which is a strong proofe of the truth and great dignitie of Gods Word, by the length of time, and distance of place in which it was written. One is more briefe than the other, and one handleth some thing larger than the other.

1. *Mathew* the humanitie of Christ, eight yeares after the ascension of Christ.

2. *Marke* is briefe in all: hee sheweth the ende of the law, and deuideth the Kingdome, 10. yeares after Christs ascension.

3. *Luke* the Office of Christ, by abolishing the workes of the lawe, fiftene yeares after Christ.

4. *Iohn* the diuinitie of Christ, and the seruice of God in spirit 32. yeres after Christ.

THe Author of the 14. Epistles was *Paul*, of the Tribe of *Beniamin*, who was honorable by birth, in respect whereof his parents named him after *Saul* the first King of *Israel*. He was called *Paule* in respect of his notable actions in conuerting *Paulus Sergi-*

the great Consull, as appeareth *Act. 13.* And for another cause vsed in change of Religion, which I rather allow, to change their names, as *Ioseph* was called *Saphnai*, *Daniel Balthaser*, *Ananias Sidrac*, *Azarias Abednago*, *Misael Mesac*. So *Saule* in the Lawe, *Paule* in the Gospell. Hee was brought vp exquisitely in the Law with *Gamaliel*, *Act. 22.* he liued verie orderlie after his conuersion. He wrote these Epistles in order as followeth.

The Argument to the Rom.

THe *Romanes* were *Iewes* and *Gentiles* embracing Christ in *Rome*, among whome were manie false teachers, which mooued *S. Paule* to write exhorting them to take heed thereof, and to increase in the knowledge of Christ, the dignitie of workes in the *Iewes* & in the *Gentiles*, of sinne, of faith, of grace, of iustification by faith, and in conclusion, of salutations.

The Argument of the 1. Cor.

THe *Corinthians* had their originall of *Corinthus*, who built that citie, it was a place greatly

greatly frequented. In that Citie was the Temple dedicated to the Goddesse *Venus*. There was that great notorious whore *Lais*, spoken of ouer all the world; and there manie other whores: yet in this Citie God had his Church. Saint *Paule* continued there a yeare and 6. months preaching. But when he departed into *Syria*, manie false teachers entred in, and taught, that whoredome, ryot, drunkennesse, &c. was lawfull, matrimonie vnlawfull; and they denied the resurrection. S. *Paule* hearing of this, wrote this Epistle to withdraw them from all these euills by particulars, with exhortations to remain in the doctrine he had taught them.

Argument of the 2. Cor.

HEE excuseth his long absence by diuers troubles which hindred him, he willeth to excommunicate him that was taken in adultrie, & he cleereth himselfe of all blame towardes them, hee sheweth difference betweene the spirite and the letter, betweene the olde Testament and the new.

Argument of the Gallat.

THe *Gallathians* were people of *Asia*, after his departure thence, false teachers prest in, & taught that the Ceremonies of the Lawe were to be kept, and they spake euil of this holy Apostle thereby to deface his doctrine. Which mooued him to write vnto them, discharging himselfe for the credit of his calling, & confirming his doctrine, with the ouerthrow of their false opinions.

Argument of Ephesians.

EPhesus was a famous Citie by the Sea of *Ionius*, where was a Temple dedicated to the false Goddesse *Diana*. S. *Paule* at his first comming stayed little there, but at the second time he stayed 3. yeares: perceiuing that God had manie there to be saued euen among the Witches, Sorcerers, Inchaunters, &c. Whereby the mercie of God appeared more abundantly. At his departure he left among them *Elders*, and *Timothie* as their Bishop. This Argument agreeth nearely with the *Romanes* and *Gallathians*.

The

The argument of the Philippians.

PHilip Macedon was the originall of that Citie: they had domesticall troubles and diuers other losses for the Testimonie of Christ, wherefore he exhorteth them to patience and watchfulnesse,

The argument of the Colloss. H

THe Colossians were a people of that great Citie Colossa. Saint Paul was neuer with them. They were taught by Epaphras, Onesimus and Titichus. S. Paule heard that they were troubled with the Iewes about Ceremonies, and with the Gentiles about wordes and subtill Philosophie. Wherefore hee wrote vnto them to confirme them in that they had learned concerning Christ, and to confute the contrarie.

The Argument of 1. Thess.

THessalonica was a famous citie of Macedonia, whence the people had their name. He was among them but three Sabboths by reason of the Iewes. Hee sent Timothie vnto

them, by whom he vnderstood of their constancie. Whereupon hee wrote vnto them, exhorting them to patience, to loue, to constancie, and to consider well of the resurrection.

The Argument of 2. Thes.

HE excuseth his long absence, sheweth the manner of the resurrection, & the comming of Christ: he dehorteth from curious questions.

The argument of 1. Timothie.

Timothie his Father was a *Grecian*, his mother a *Iew*, which was the cause that hee was not circumcised in his infancie according the lawe. His mother *Eunica* and his grandmother *Loida* were verie godlie, wherein they brought him vp. Saint *Paule* his Master sent him in the Lords busines to diuers places: in the ende he was left at *Ephesus* as their Bishop: to whom he wrote this Epistle about the choyce of Pastors in the Church.

The

The Argument of 2. Timothie.

Timothie did greatlie mourne after *Paule:* he therefore did write to comfort him, and withall to shewe him how he was holden in prison, which was the cause that he came not to *Ephesus* according to his promise.

The Argument of Titus.

Titus was a Græcian borne, Saint *Paule* was his master, who left him at *Creete* to constitute Ministers in euerie Parish, and to reforme their manners. *Titus* was a young man, therefore his master wrote this Epistle that he should doo nothing rashlie. What kind of Pastors were to bee allowed, and what not.

The Argument of Philemon.

Philemon was of *Colossentia*, a rich man, a godlie man, and a liberall, he had a seruant called *Onesimus*, who departed from him and stole his money: when he heard S. *Paule* preach, he beleeued in Iesus Christ,

and

and he confeſſed his fault. Wherevpon Saint *Paule* wrote to his maſter, exhorting him to forgiue his ſeruant.

The Argument of the Hebrues.

THere are diuers opinions concerning the authoritie hereof. Some ſay it is not Canonicall: ſome ſay it is not *Paules* writing: ſome ſay it is Saint *Paules* Epiſtle, but not Canonicall, becauſe (ſay they) there is no mention of his name, and the ſtile is contrarie. The trueth is by the beſt and moſt godlie learned, that it is Saint *Paules* writing and Canonicall, becauſe the matter is conſonant to the reſt of his Epiſtles. The Græcians did ſo allow of it, and the ſame was confirmed in the Councell of *Nicen. Nicephorus* ſaith, that it was written in Hebrue by Saint *Paule*, and tranſlated into Greeke by Saint *Luke*, who altered the ſtile and method. *Ireneus* who was *Policarpus* ſcholler ſaide the ſame, the trueth thereof being receiued from Saint *Iohn*, who was *Policarpus* maſter: ſuch was the obſtinacie of the *Iewes* reſiſting the doctrine of Chriſt. That gaue occaſion to Saint Paule to write, exhorting them from the

the hardnes of their hearts: he magnifieth Christ aboue the Prophets, *Moses*, *Aaron*, *Leui*, and all other offices, who fulfilled the prophecies, accomplished the lawe, and offered a more perfect sacrifice than they all. Saint *Paule* speaketh of certeine in the 6. Chapter, and 10. who had reuolted from the knowne trueth wittinglie, willinglie, stubbornlie and presumptuouslie, that were not by the word of God to bee saued, therefore he altereth much of his stile and phrase, especiallie at the beginning and ending.

The Argument of Iames.

IN the 10. of *Mathew* mention is made of two *Iames*, the one was the sonne of *Zebedeus*, the other, the sonne of *Alpheus*. It is certaine the Author of this Epistle was *Iames* the sonne of *Alpheus*, who is in that Chapter called *Lebbeus* and *Thaddeus*. He is called the brother of *Iude* and the brother of our Lord, *Gal.* 1, 19. Hee was the sonne of *Mary Cleophas*, who was sister to the Virgin *Mary*. It is the phrase of Scripture to call *Cousens*, *Brethren*. This Epistle is called Catholicall, because it is to all people.

The ſumme thereof is to inſtruct all men how to liue, how to beleeue: He ſetteth out the conuerſation of thoſe that are regenerated, of faith, of patience, and of their teachers.

The Argument of 1. Peter.

THis *Peter* was by all conſent the author of this Epiſtle. He was called *Simon* the ſonne of *Iohn* the *Fiſher:* Chriſt named him *Cephas*, which is *Peter*. *Mark.3.* he was one of the Apoſtles and the chiefeſt for diuers cauſes. He ſpeaketh of workes after regeneration, as Saint *Iames* doth: he deſcendeth into the dueties of each degree, and of the conuerſion of the *Gentiles*. It was written vpon the occaſion that *Siluanus* being long with Saint *Paule*, and trauailing to *Babilon* met with Saint *Peter*, who deliuered him this Epiſtle generall, to *Gentiles* and *Iewes*.

The Argument of the 2. Epiſtle of Peter.

HE exhorteth all men from day to day, and from degree to degree, to encreaſe in

in the workes of regeneration, to beware of false teachers, the state of the last times. He thought his death to bee at hand, wherefore he wrote to the glorie of his master Christ. *2. Pet. 1. 14, 15.*

The Argument of the 1. Epistle of Iohn.

THis *Iohn* was one of the foure Euangelists, he was the sonne of *Zebedeus*, beloued of Christ and wrote the Reuelation. He exhorteth to faith, to brotherlie loue, to trie and approoue the spirits, to auoide false teachers, hypocrisie, small offences, and to deck themselues with godlie liuing.

The Argument of the 2. Epistle of Iohn.

HErein he handleth mutuall loue, the dutie of widowes, to beware of false Teachers, a way to know them, and with whom is no fellowship laid downe. He wrote especialhe to a certaine godlie widowe, who with her children and household laboured after Christ.

The

The Argument of the 3. Epistle of Iohn.

IN this Epistle he exhorteth his familiar friends and his host *Gaius*, &c. thanking GOD for the great comfort receiued at his hands, he laid him downe as a harborer of all that loued Iesus Christ. He exhorteth to constancie, and to beware of Tyrants.

The Argument of Iude.

HE was one of the Apostles, he instructeth the godlie to continue in well doing. He sheweth the Iustice of God against sinners and reuolters, as, the Angels, the Iewes, Zodome, &c.

The Argument of the Reuelation.

THis booke containeth all the doctrine of the Prophets concerning Christ, which was to be accomplished after his comming. The comfort that commeth by his death: how to know the false spirit, the battaile betweene the Church and the limmes of Sathan,

than, the mariage of Christ with his Saints, the prouidence of God, and the force of his word.

Now, the verie GOD of peace sanctifie you throughout: and I pray God that your whole spirit, soule and bodie, may bee kept blameles vnto the comming of our Lord Iesus Christ. Faithfull is he which calleth you, which will also doo it. *1. Thess. 5. 23, 24.*

FINIS.

Ed: Vaughan.

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